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Manual

of the

Congregational Church

And History of the Church and Parish in

Hadlyme, Connecticut,

With a List of the Principal Officers and an entire List of the Members from its Organization,

June 26, 1745;

and a List of Present Officers and Members to

December 1, 1913.

"All religion has relation to life: and the life of religion is to do good."

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven."
—Young.

"And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her."
Psalm 87,—5.

"For other foundation can no man lay than that is laid, which is Jesus Christ." *1 Cor. 3: 11.*

Prepared by the Pastor, Rev. Clarence C. Lyon.

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Hadlyme, Conn. Congregational church.

Manual of the Congregational church and history of the church and parish in Hadlyme, Connecticut, with a list of the principal officers and an entire list of the members from its organization, June 26, 1745; and a list of present officers and members to December 1, 1913 ... Prepared by the pastor, Rev. Clarence C. Lyon. [Hartford, The Hartford printing co., 1914]

32, 32a-32f, 33-66 p. illus. (incl. ports.) 23cm.

SHELF CARD "List of authorities, Congregational history and principles": p. 66.

1. Lyon, Clarence C. II. Title.

15-2510

Library of Congress

MANUAL
HISTORY

CONGREGATIONAL CHURCH
HADLYME, CONN.

JUNE 25, 1745

DECEMBER 1, 1913

HARTFORD, CONN.:
PRESS OF THE HARTFORD PRINTING CO., 16 STATE ST.,
(ELIHU GEER SONS.)
1914.

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To friends in Hadlyme:

Members of this Household of Faith, and all who have brought to my life courage and inspiration, I humbly dedicate this Manual and History.

THE HARTFORD PRINTING CO.,
ELIHU GEER SONS
16 STATE ST., HARTFORD, CONN.

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Preface.

At the annual church meeting held on the afternoon of Tuesday, January 3d, 1911, it was voted to revise the church *manual. The following named committee were chosen: the Pastor with Joseph W. Hungerford, Henry C. Parker, Charles H. Rich, Almon Day and Mrs. H. M. Luther.

The preparation of this manual has taken much time and involved painstaking care. Accuracy has been aimed at in all historical statements and dates. The wealth of local history in a parish nearly one hundred and seventy-five years old has added considerable material to the work, thus embodying it in a permanent form where it can be had for reference and preservation.

In the preparation of this manual I wish to express my appreciation to the Clerk of the church, who has kindly cooperated with me, giving valuable suggestions; aiding in the verification of portions of the manuscript; and in the preparation of the membership list. To the members of the committee and others I wish to express my thanks for valuable aid.

I would make especial acknowledgement to Rev. Edmund Grindal Rawson, Ardmore, Pa.; Judge Francis H. Parker, Hartford; and to the Librarian of the Congregational House, Boston, for valuable information and suggestions.

Also grateful recognition, in behalf of the church, is made to Mr. Everett S. Geer, Hartford, for his deep interest in this work, making its publication possible.

If the preparation of this manual shall serve well the interests of the church, and give renewed interest in our local and ecclesiastical history, the writer will be amply rewarded.

CLARENCE C. LYON, Pastor.

*The last church manual was published in 1891, the committee for revision was appointed November, 1890, consisting of Rev. Geo. H. Burgess, Dea. S. R. Holmes and C. W. Harrison.

Introduction.

Perhaps the best introduction to this manual will be an abstract of a petition to the Mother Church for the privilege of holding meetings during the winter months taken from the records of the First Ecclesiastical Society of East Haddam.

Whereas, we ye inhabitants of East Haddam living at a great distance from ye publick worship of God do pray that ye first society of East Haddam would give us ye subscribers liberty to have a minister to preach ye gospel amongst us for four months from ye first of January until the last day of April next including ye date hereof at our cost and charge, and we pay our part in Mr. Hosmer's salary notwithstanding.

East Haddam, (Dec.) 19th 1735.

Christopher Holmes,
John Hungerford
and others.

The prayer of the petitioners was granted at a society meeting held December 30th, 1735.

The Society Incorporated.

The Hadlyme Ecclesiastical Society was organized in 1742. The church* was organized with eleven members on the 20th of June, 1745, at the house of Lieut. John Comstock, and on the 18th of the following September the Rev. Grindal Rawson was installed its pastor.

The following is from the original record:

"Att a General Assembly holden att New Haven on the 14th Day of October Ano: dom–1742– Upon the memorial of Isaac Willey, Stephen Scovil, John Comstock and other members of the first Society in East Haddam and the third Society in Lyme, preferred to this Assembly in May Last and the Report of the Comitte thereon–to this Assembly in their present Sessions proposing that ye memorials: st be formed into a Distinct Society for carrying on ye worship of God a–mongst themselves according to ye bounds &c-Limits therein Specified. This Assembly Do Enact Decree and Order That Ye said Isaac Willey, Stephen Scovil, John Comstock and the Rest of the Inhabitants of the Parrish hereafter Described be and they are here by Imbodied and made one Distinct Ecclesiastical Society by the name of Hadlyme, and that ye Bounds thereof to be as follows.

Teste George Willeys, Secretary.

The original survey of the parish is thus described in the records:

"Beginning at a whiteoak tree Standing by the Great River, being accounted ye bounds between Lyme and East Haddam, thence Running Southerly to William Clemons, (including Mr. Selden's farm by the River,) thence Eastward from said Clemon's house unto ye house where Consider Tiffany now

*John Hungerford was the moderator of the meeting when the church was organized; he came with his father to Hadlyme when fourteen years of age.

lives, including that house, thence running northeasterly to the South East corner of James Moss's farm, thence running northerly by said Moss's land to the reputed bounds of East Haddam. Then beginning at said whitoak Tree by the river, from thence extending one mile and three quarters north by the River and from the extreme of that extent easterly to James Booge's house, including said house, thence Easterly to Elijah Ackley's house, including said house thence east unto the Line of Millington Parrish, and from thence southerly by said Millington line unto the Line between s'd East Haddam and Lyme, and by Last mentioned line, unto Moss's land aforesaid."

"At a council convened at HADLYME PARISH, at the desire of the brethren of said Parish, and met at the house of Lieut. JOHN COMSTOCK, then June 26th, 1745.

PRESENT:

The Rev. Messrs. STEPHEN HOSMER, GEORGE BECKWITH, THOMAS SKINNER, } *Elders.*

JEREMIAH GATES, Deacon, DANIEL ELY, Esq., BENJAMIN COLT, JOHN GATES, HENRY CHAMPION, ELEAZAR SMITH, Deacon, } *Messengers.*

This Council opened with prayer; and then the council being informed of an act of the General Assembly of this government, constituting this society a distinct ecclesiastical society for divine worship, by the name of HADLYME SOCIETY, as by a copy of said act of the Assembly, bearing date October 14th, 1742, and signed by the secretary of said commonwealth, appears. And a number of the brethren, inhabitants of this parish, produced to this council the certificates of their good standing in the respective churches to which they belonged, and desired thereupon to be embodied into a church. This council, therefore, drew up for them the confession of faith and other articles of confederation, to which they all *assenting* and *consenting;* signed the same as follows:"—(Here we have the confession and covenant.)

1. Viz., We agree that particular societies of Biblical saints who under Christ their head are rated and joined together for ordinary communion with one another in all the ordinances of Christ are particular churches and are to be owned by each other as justified churches of Christ though differing in apprehension and practice in some lesser things.

2. But none shall be admitted members in order to communion in all the special ordinances of the gospel, but such persons as are knowing and sound in the fundamental doctrines of the Christian religion without scandal in their lives and to a judgment are regulated by the word of God and are persons of Biblical holiness and honesty credibly professing cordial subjection to Jesus Christ.

3. A competent number of such visible saints as before described became the capable subjects of stated communion in all the special ordinances of Christ upon their mutual declared consent and agreement to walk together therein according to gospel rule in which declaration different degrees of explicitness should no ways hinder such churches from owning each other as instituted churches.

On June 26th, 1745, the following members whose names are here underwritten subscribed to the above written confession of faith and acts of confederation, as their free voluntary act, and on the 18th of September, 1745, at the desire of the installing council before mentioned, Grindal Rawson whom that day was set over the church and congregation in Hadlyme, pastor, set his hand thereto both assenting and consenting to the above said articles of confederation.

"Grindal Rawson, Pastor,

John Hungerford,	John Comstock,
Samuel Crosby,	Samuel Dutton,
Ephraim Fuller,	Christopher Holmes,
John Millard,	John Comstock, 3d,
John Comstock, 2d,	William Comstock."

The records show that those fathers were earnest, persevering men. Proceeding at once to business, they employed various candidates to preach to them, before the organization of the church and the settlement of Mr. Rawson.

Houses of Worship.

December 9th, 1742, a Society Meeting (of which Capt. John Hungerford was the moderator), proceeded to make arrangements for the building of a Meeting House; the record goes on:—

"At the same meeting it was then and there voted the Meeting House which said society have *a Greed* to build, shall be in length *forty* and *six foot*, and in width it shall be *thirty* and *five foot*, and the posts to said house shall bee *twenty foot* long. 'Same time' it was voted that the place for the meeting house to stand upon, should *Bee* on the *Nole* west of Job Beckwith's house."

Said Meeting House was probably raised in the summer of 1743, after sending Christopher Holmes as a committee "to the Legislature to obtain liberty to raise the same."

It was taken down in the fall of 1840, and the present *edifice erected on the same site, was completed the same year, and dedicated on the 6th of January, 1841.

*Building Committee William Spencer, Samuel S. Warner, Ozias Holmes, Ansel Hungerford and John S. Wells.

Homes of the Pastors.

First parsonage was built by Rev. Grindal Rawson in 1747, two years after his settlement. Here his son, Rev. E. G. Rawson, lived and brought up a large family. It was the home of clergymen for nearly one hundred years. It is now standing, and in a comfortable degree of preservation. The original covering is still on the west side of the building. For many years this house has been owned and occupied by N. Augustus Mather.

Second was a brown house, the home of the second pastor, Rev. Joseph Vaill, bought and retained by him until his removal from Hadlyme in 1836. The site of this homestead was about half a mile northeast of the late William E. Hungerford's, and nearly opposite the house formerly occupied by George Howell. "His garden, his orchard, the little land which he tilled; his buildings; and everything pertaining to his fences; his domestic animals and the general appearance of the whole, bore testimony to his industry. In this brown house they lived happy in each other; happy in their children; happy in the people among whom they dwelt, and contented with the allotments of Providence. This humble dwelling was the abode of domestic peace; of intelligence; of cheerfulness; of piety, and of hospitality. A stranger could not pass a night in that Christian family without feeling that religion casts a loveliness over the domestic circle, and that the sweetest joys of earthly friendship are shared in the family." *

The third parsonage was built in 1820. It was bought of Edward C. Hungerford and Mrs. Huldah Brooks, May, 1855, for $850, by William Spencer and S. S. Warner, the committee appointed by the church. Possession was given the first of the following September. It was destroyed by fire October 5th, 1908.

The fourth and present parsonage was begun in January, 1909, and completed early in July. The cost was three thousand dollars, and all the contracting bills were paid upon the completion of the building. The Building Committee consisted of :

H. M. Luther, Chairman.
F. C. Rose, Builder.
H. C. Parker, Treasurer.

* From the life of Rev. Joseph Vaill by Rev. Isaac Parsons, pp. 55 and 56.

Pastors and Ministers.

"May 4th, 1743, it was voted that Rev. Isaac Chalker should preach among us. On the following December it was voted that Rev. Samuel Briant be called upon probation until the first of May next." Other ministers were called, but Mr. Chalker and Mr. Briant seem to have been the principal preachers before the settlement of Mr. Rawson.

Rev. Isaac Chalker was born in Saybrook, Conn., September 12, 1707, and was the son of Lieutenant Abraham and Deborah (Barber) Chalker. He graduated from Yale College in 1728, and studied for the ministry on Long Island. He was settled as Pastor of the Presbyterian Church in Bethlehem, N. Y., in 1734, and remained there until 1742, when he returned to Saybrook. He began supplying the Congregational Church in East Glastonbury in December, 1743, was settled as pastor in 1744, and remained there until his death in 1765.

The Rev. Grindal Rawson,* the first pastor, was installed over the Hadlyme church September 18th, 1745. He was born September 6th, 1707; graduated at Harvard College 1728; was ordained at Hadley, Mass., October 3d, 1733. It is not known with whom he studied theology. He was the first minister in South Hadley, for a period of about nine years, resigning in 1741. He died in Hadlyme, March 27th, 1777, age 70, in the thirty-second year of his ministry to this parish, and was buried in the western part of the cemetery adjoining the church.

*The father of Grindal Rawson was graduated from Harvard College in 1678, and studied divinity with his brother-in-law, the Rev. Samuel Torry. He was settled in Mendon, Mass., was a classmate of Cotton Mather at Harvard; for a time was missionary to the Indians; and accompanied Sir William Phip's expedition to Canada. Barber in his Historical Collections, Mass., says that he was "an excellent scholar and an eminent divine; and that the general court sometimes referred grave and serious questions of ecclesiastical polity to him for decision." An item in the will of the father of Grindal Rawson of Hadlyme in relation to his son reads thus:—

"And with respect to my beloved son, Grindal Rawson, my Will is, That he enjoy my Library of Books, Excepting One Valuable English Book to Each of my Children; and One Hundred Pounds out of my Estate to be bestowed on him by my executrix, to bring him up to the College, hoping that what shall fall short, that God will stir up the hearts of Friends to effect, that so he may be brought up to the Work of the Ministry, To which I have dedicated him."—Jan. 24, 1714.

The grandfather of Grindal Rawson of Hadlyme was Edward Rawson, the ancestor of this family in America, who came to Newbury in the Massachusetts Bay Colony in 1636; was elected Secretary of this colony in 1650, which position he held until 1686. He was born in old England in 1615, and died in New England, August 27th, 1693.

Edmund Grindal Rawson, minister of the First Presbyterian Church, Ardmore, Pa., a graduate of Princeton College and Auburn Theological Seminary, is the fifth in descent from Rev. Grindal Rawson of Hadlyme.

Dr. Field in his History of East Haddam says of him. "He was a plain preacher, gifted in prayer, remarkably sociable, and had an uncommon talent for reconciling parties at varience." His wife was Dorothy Chauncy, daughter of Rev. Isaac Chauncy, D.D., a grandson of the Rev. Charles Chauncy, the second President of Harvard. (Sisters of Dorothy Chauncy married Rev. John Graham, the first minister of Stafford; Rev. Daniel Russell of Rocky Hill; and Rev. Hobart Easterbrook, the second minister of the Millington church.) Edmund Grindal, the eldest son of Dorothy and Grindal Rawson, graduated at Yale, studied theology and subsequently preached occasionally. He lived in the house occupied by his father, died July 21st, 1823, age 85.

Mr. Rawson was given 300-l. old tenor† for settlement, and 150-l. salary for the first year, which was increased 5-l. till it amounted to 170-l. yearly. He was also given a site for a home, and 100-l. in labor towards building his house.

Rev. Matthew Scribner occupied the pulpit, from the death of Mr. Rawson, until the beginning of 1778. He was the youngest son of Benjamin Scribner of Norwalk, Conn., was born February 7th, 1746, graduated from Yale College in 1775. His wife was the daughter of Dr. Uriah Rogers. Their

† Old tenor currency consisted of bills of credit issued by the state. It varied in value; silver was the standard.

son, Uriah Rogers Scribner, was the father of Charles Scribner, Sr., the grandfather of the present publishers, Charles Scribner's Sons. His College Diploma is in the hands of Arthur H. Scribner of New York City, also a copy of a testimonial by a society of Elizabethtown, N. J., where he resided for a time before entering Yale, which testifies "to his high character and the admiration and affection of his fellow associates."

Rev. Samuel Collins supplied from March, 1778, to the time when Mr. Vaill began to preach on probation. Mr. Collins was born at Lebanon, Conn., in 1747, was ordained pastor of the Congregational church at Sandown, N. H., December 27th, 1780, and was installed over the Presbyterian church in Hanover Center, N. H., November 25th, 1778. He died at Craftsbury, Vt., January 7th, 1807.

Rev. Joseph Vaill, the second installed pastor of the church, was ordained February 9th, 1780, and was the sole minister to this church until the installation of Mr. Crampton in 1832, covering a period of fifty-two years. He, however, continued to assist in pastoral service, always occupying a seat on the pulpit platform on the Sabbath day until he took up his residence in Killingworth in 1836.

Mr. Vaill was born at Litchfield, Conn., July 14th, 1751; he was the son of Mr. Joseph Vaill, who removed from Hartford early in the settlement of that town, and grandson of Daniel Vaill of Southold, L. I.

He was brought up a Congregationalist and early received careful instruction in religious knowledge and the duties of life. When about twenty years of age, during an illness, he decided to obtain an education with a view to the Christian ministry.

Accompanied by two students, and a horse to carry their luggage, and upon which the youngest and most feeble might ride, with fifteen shillings in his pocket, he started for Dartmouth College, September 28th, 1772, arriving at the College Mills, Hanover, N. H., October 5th; the distance traveled being 180 miles. In obtaining his collegiate education, great self-sacrifice, persistence, and hardship were manifested; but a kind Providence opened the way and supplied him with needed things in the time of his greatest want.

He graduated from Dartmouth in 1778, and studied Divinity with the Rev. Mr. Storrs of Northbury, (now Plymouth) and upon his recommendation was licensed to preach the Gospel May 23d, 1779. After preaching in Hadlyme for twenty Sabbaths a call was extended him to become their minister. His consent to do so was given on the first of January, 1780.

He married Miss Sarah Fowler.* Two of their sons entered the ministry. William F. was a missionary to the Osage Indians, State of Illinois; and Joseph was pastor of several churches in New England. Both of these sons received their preparatory education under the tuition of their father, studied Divinity under him, and received words of instruction and council at their ordinations, he preaching the sermons.**

His farewell address was given to the people of Hadlyme, March 27th, 1836.

He died November 21st, 1838, at the home of his son-in-law in Killingworth in the 88th year of his age, and the 59th of his ministry, still retaining his pastoral relations to this church.

His funeral services were attended in the old meeting house on the 23d inst., an occasion of solemn interest to the neighboring pastors, and the people of the surrounding region.

His biography was written by that eminent servant† of God, (who also preached his funeral sermon from the Text, Matt. 25; 23,) pastor of the mother church for nearly 40 years, and his associate in the privileges and trials of the Gospel ministry for more than twenty years. His venerable form was laid to rest, hard by the ancient church in which he had preached the word of life for more than half a century.

*Daughter of Rev. Joseph Fowler. Mr. Fowler was the second pastor of the First Congregational church, East Haddam. He was installed May 15th, 1751; died 1771, aged 48 years.

**Ordination of Wm. F., of North Guilford, 1808. Subject, "The Discriminating Teacher." Text, Jer. 15; 19.

Ordination of Joseph, Brimfield, Mass., 1814. Subject: "The Son of God Manifested to Destroy the Works of the Devil." Text, 1st John 3; 8.

†Rev. Isaac Parsons, pastor of the First Church in East Haddam, graduated from Yale, 1811; Andover Seminary, 1815; died August 21st, 1868, aged 78 years.

Rev. Ralph Seymour Crampton was born at Guilford, (now Madison), Conn., October 23d, 1799; he was graduated from Bangor Theological Seminary in 1826; ordained pastor at Woodstock, Conn., in 1827. Mr. Crampton* was installed May 23d, 1832, as colleague with Mr. Vaill, and honorably dismissed November 5th, 1834. During the last seventeen years of his life he resided at Rochester, N. Y., where he died March 25th, 1864.

The Rev. George Carrington was a native of Canaan, Conn. After a pastorate in North Goshen he was installed second colleague pastor with Mr. Vaill, February 25th, 1835, and on the removal of Mr. Vaill to Killingworth in 1836, became the sole pastor.

He graduated from Yale College in 1822, and from its Theological Department in 1825.

He taught a select school in the old parsonage during a considerable portion of his residence in Hadlyme.

The present church edifice, largely on account of his efforts, was erected during his ministry.

His pastorate closed February 2d, 1842. In the spring of 1843 he went to Illinois; and, as he was about to be settled in Rushville in that State, died October 31st of the same year, aged 47 years.

Rev. Stephen Alonzo Loper* was born in Guilford, Conn., September 17th, 1800. He was graduated from Bangor Theological Seminary in 1826, and ordained at Hampden, Me., January 3d, 1827. He commenced his pastoral service in February, 1842; was installed May 15th, 1845, and honorably

*"For many years Mr. Crampton was District Secretary of the American and Foreign Christian Union, and also a temperance lecturer. He was a plain, blunt man, conscientious and earnest." From notices of New England pastors by Rev. Emerson Davis.

*"He was a loving and highly valued brother in the ministry. . . . . A sound theologian, an instructive preacher, a prudent and efficient pastor, and a godly and lovable man. He ever preserved his Christian equanimity and fidelity under all providential changes." From Rev. A. S. Chesebrough's Anniversary address.

dismissed January 3d, 1850. He was pastor of the Congregational church in Middle Haddam; was a representative two years in the Connecticut Legislature from the town of Chatham. His last charge was at New Hartford, terminating in 1875, after which he resided in Hadlyme. He was the last minister to occupy the old parsonage, built by Mr. Rawson. He died at Hartford, December 12th, 1884.

Rev. William Goodwin, 1850 to 1851. He was born at New Hartford, Conn., January 1st, 1814; he graduated from Williams College in 1842; and from the Theological Seminary, East Windsor, in 1845. At the termination of his pastorate he entered the Baptist denomination. He died at Winsted, Conn., July 18th, 1900.

Rev. James Noyes,* 1851 to 1853. He was born at Wallingford, Conn., December 8th, 1798; was the son of Rev. James Noyes, pastor of the Congregational church in Haddam for forty-six years. He entered Yale College in 1815, but owing to serious illness discontinued his studies before the close of the year. In 1819 he entered Union College, Schenectady, N. Y., where he graduated in 1821, and from Andover Theological Seminary in 1824. He was ordained as an evangelist at Boxford, Mass., September 30th, 1824. He died in Haddam, Conn., October 11th, 1869.

Rev. William Drosier Sands, 1853 to 1854, was born at Fakenham, England, May 19th, 1825. He was graduated from Yale Divinity School in 1853, and was ordained January 2d, 1855. Mr. Sands served throughout the Civil War, 1861–'65, in the 6th Illinois Regiment, probably as Chaplain. At the close of the war he resided in Westfield, Mass., where he died October 31st, 1870.

* "His sermons were scriptural in matter, correct in doctrine, methodical and carefully written, * * * * designed to affect directly the heart and life. * * * He possessed an uncommon facility of rhetorical expression. * * His character was eminently transparent and guileless, benevolence was his great comprehensive excellence. His courtesy and politeness were proverbial. He looked upon all with a friendly eye." From the Congregational Quarterly, October, 1870.

Rev. Elias Brewster Hillard was born at New Preston, Conn., September 6th, 1825. Having prepared at Bacon Academy, Colchester, he was graduated from Yale College in 1848; Yale Theological Seminary, 1850–2; and graduated from Andover Theological Seminary in 1854. Mr. Hillard was ordained and installed March 14th, 1855, and honorably dismissed April 15th, 1860. On the following May he assumed the pastoral charge of the Congregational church at Kensington.

During the week of April 7th, 1861 he prepared his usual sermon which was destined never to be delivered. On Sunday April the 14th, the day of the evacuation of Fort Sumpter, as he was standing in the door of his Church just before service, the news of the "firing upon" was announced to him by the postmaster of the village. His carefully prepared sermon for the day was laid aside and the walls of the old church built in Revolutionary days rang again with the undying message of equality and justice. So impressive was his sermon that many of the men resolved as they left the church, to enlist in the Union cause. The women were inspired with the spirit of energetic action, and within two weeks, a large flag was completed by their hands. This flag hung from the belfry throughout the years of the Civil war.

Many of those who enlisted were early numbered among the slain. In recognition of their faithful service Mr. Hillard advocated the erection of a monument to their memory, which was dedicated on the 28th of July 1863, the first monument for this object in the state. He died March 1st, 1895. He was a man of striking personality, a faithful and efficient pastor.

Henry W. Jones assumed the pastorate of the church as a licentiate in 1860 and resigned in 1866. During his residence in Hadlyme he served several months under the Christian Commission in the Civil War. He was ordained and installed by council, at Hingham, Mass., which church he served for nine years.

Henry White Jones was born at Southampton, Mass., October 17th, 1830. Possessing mechanical genius he entered the employ of the Michigan Telegraph Company at an early age. Later he entered Monson Academy, Massachusetts, going from that excellent preparatory school to Amherst College, where he graduated in 1857; and from the Windsor Theological Seminary, East Windsor, in 1860.

He was pastor of the Congregational church in St. Johnsbury, Vt., for ten years; and later preacher to the Pomona College Church, Claremont, Cal., for two years.

After nearly forty years of service he died at Claremont in 1904, leaving a character of honor and integrity, gentleness of spirit and richness of utterance long to be remembered.

Rev. Charles Cutting, 1866 to 1867, was born at Sturbridge, Mass., March 24th, 1840. He fitted for College at Dudley Academy, was graduated from Amherst College in 1863, and from the Hartford Theological Seminary in 1866. He was ordained at Ledyard, Conn., 1868; he died December 24th, 1894.

During the interim 1867–'69, Rev. Mr. Elliot was acting pastor from *October 13th, 1867 until the following spring. During the winter of Mr. Elliot's service exceptionally deep religious interest was manifested in the eastern part of the parish.

Rev. Daniel Webster Teller was born at Yorktown, N. Y., July 26th, 1836. He was a graduate of the Medical Department of the University of New York in 1865, and of Hartford Theological Seminary, in 1869. Mr. Teller commenced his labors as a licentiate January 1st, 1869, was ordained and installed April 19th, 1870, and was honorably dismissed January 1st, 1872. He was afterward pastor of the Congregational church at Ridgefield, Conn., and wrote the "History of Ridgefield," pp, 250, 1878. He died March 23d, 1894.

Rev. Henry Martyn Vaill became acting pastor of the church in 1871, and resigned in 1875; later he resided in Somers, and in 1880, became the second time pastor of the Staffordville church; in 1886 he accepted a call to the Marlboro Congregational church which he resigned in 1889 and retired from active ministerial work. Since 1892 he has resided in Staffordville where he was ordained in 1861, in which community "his presence is a continuing benediction."

*Mr. Elliot's journal states that one hundred and thirty were present at Divine service this Lord's day, October 13th. The following Sunday one hundred and thirty-eight were present.

Mr. Vaill was born in Brimfield, Mass., February 6th, 1824, spent a portion of the year 1844 with the class of '48 at Amherst College, being obliged to discontinue his college studies on account of ill health, after devoting some time to teaching in Newburyport, Mass.; he studied Divinity with his father. He is the only surviving member of three generations of clergymen in the Vaill family.* He died at Staffordville, Conn., Dec. 20th, 1912.

Rev. Michael J. Callan, 1875 to 1878. Mr. Callan was born at Louth, Louth County, Ireland, August 16th, 1837. At fourteen years of age he came to this country and learned the carpenters trade, entered college at the age of nineteen, having prepared himself for the most part without the aid of instructors. He was graduated from Baldwin University in 1862, entering Wesleyan University for one year of special study. Mr. Callan was an interesting instructor, and held a professorship at Kents Hill, Me.

From 1870 he was interested in the study of the writings of Emmanual Swedenborg, and at the termination of his pastorate in Hadlyme, entered the ministry of the New Church, holding pastorates at Riverhead, L. I. and Lynn, Mass. He was an excellent scholar, a faithful and efficient minister. He died at Nahant, Mass. in the 70th year of his age. His death occurred during the preparation of a sermon which was to be preached in the Boston church the following Sunday from the text, Ps. 121: 1. "I will lift up mine eyes unto the hills, from whence cometh my help," which was the last sentence he had written.

*Henry M. Vaill is the grandson of Joseph Vaill, the second installed pastor of the Hadlyme church, and a son of The Rev. Joseph Vaill, D.D. who was born in Hadlyme, July 28th, 1790. Joseph Vaill, Jr. prepared for college under the tuition of his father and graduated from Yale in 1811, and studied Theology with his father, was ordained and installed over the church in Brimfield, Mass., February 2d, 1814. He held pastorates with the following churches: The Second Congregational, Portland, Me., Somers, Conn., and Palmer, Mass. He was financial agent for Amherst College for four years and collected nearly $100,000 for that institution. After his retirement from the active pastorate of the Palmer Congregational church, he was elected to the Massachusetts Legislature. Amherst honored him with the degree of D.D. in 1851. He died in Palmer, February 22d, 1869. His pastorates covered nearly half a century. During his ministry he preached 7,000 times, and wrote 2,000 sermons besides giving many lectures and addresses.

Rev. Henry Elmer Hart; 1878 to 1881, was born at Southington, Conn., June 1st, 1834. He graduated from Lewis Academy in 1855; from Yale College in 1860, and from the Connecticut Theological Institute, (now Hartford Seminary) in 1863. He was ordained and installed pastor of the Union Church, East Hampton, Conn., September 19th, 1886. He died at West Hartford, Conn., September 9th, 1905.

Rev. William Clift, 1881 to 1886; was born and brought up in Griswold, Conn., where he worked on the farm and taught school, and fitted for college under the tuition of his pastor. He was graduated from Amherst College in 1839, where he proved his sterling worth, working his way by teaching and manual labor; he graduated from Union Theological Seminary in 1843. In addition to his pastoral duties he was much interested in Agriculture, and a frequent contributor to farm journals, writing the "Tim Bunker" papers which appeared in the American Agriculturist. He was one of the pioneers of advanced agriculture; was tendered the presidency of Iowa State Agricultural College; assisted in founding the American Fish Culturalists Association, and was its first President. He died at Mystic Bridge, Conn., December 9th, 1890, "full of years and crowned with honors."

Rev. Frank P. Waters, 1886 to 1888. He graduated from Colgate University in 1883. After devoting three years to the study of law, he entered Yale Theological School. Mr. Waters has held pastorates at Wolcott and Waterbury. Rocky Hill was his last pastorate, where he at present resides.

Rev. George H. Burgess became acting pastor of the church in 1890, and discontinued his labors in 1894. He was ordained in Hancock, N.Y., July 22d, 1884. After two years of study at Williams College, he was graduated from the Illinois Wesleyan University with the Masters degree.

For literary attainments and success in the Christian ministry the same Institution conferred upon him the degree of Doctor of Divinity. Mr. Burgess is the present pastor of the Congregational church, Warsaw, N.Y.

Finis E. Dalzell, 1894 to 1896. Mr. Dalzell began his ministry in the South. He was a special student in Drury College, Mo., and a graduate of the Cumberland University Theological School, 1887. He is the present pastor of the Congregational church, Brentwood, N. H.

Rev. F. C. H. Wendel, 1896 to 1898. Mr. Wendel was a graduate of the College of the City of New York, 1885. Post graduate course at the University of Strasburg, Germany, Ph. D., 1888. Graduated from Union Theological Seminary, 1892. Ordained by the Presbytery at N.Y. City, May 13th, 1892.

Rev. Robert M. French, May 1st, 1898 to June 1st, 1908. Mr. French fitted for college at Sanborn Seminary, Kingston, N. H. He was graduated from Wesleyan University in 1894, and from the Theological Department, Boston University in 1897. Was ordained at Hadlyme, November 1st, 1898.

During his pastorate the interior of the church was renovated and valuable improvements made upon the church property.

Mr. French accepted a call to the Congregational church in Tolland, 1908; is the present pastor of the Congregational church of Hollis, N. H.

Rev. Clarence C. Lyon assumed the pastoral charge of the church July 1st, 1908, after pastorates in New Hampshire and Connecticut. He fitted for college at Monson Academy, (Mass.) and Mystic Valley Institute; entered Bates College and pursued special studies. After a two years course at Bangor Theological Seminary, graduated from Andover Theological Seminary in 1890, and was ordained at Bartlett, N.H., the following December.

In 1906 he received the degree of Bachelor of Philosophy, and in 1908 the degree of Master of Arts from Iowa Christian College.

Deacons.

When Chosen.	Name.	Died or Dismissed.	Age.	Served.
June 8, 1746,	Samuel Dutton,*	Probably resigned 1751,		5
June 8, 1746,	Samuel Crosby,	Died Jan. 12, 1756,		10
Jan. 1751,	Christopher Holmes,	Died April 12, 1792,	77	41
March, 1756,	Col. Samuel Selden,	1776,	52	20
March, 1780,	Israel Spencer,	Excused 1802, died 1813,	82	22
April, 1792,	Jabez Comstock,	" 1802, " 1807,	84	10
Oct. 1802,	Israel S. Spencer,	" 1833, " 1837,	74	31
June, 1803,	Israel Dewey,	" 1806,	52	3
June, 1815,	Ithamar Harvey,	" 1847,	82	32
Jan. 1828,	Selden Warner,	" 1833, " 1843,	82	5
March, 1833,	Samuel C. Selden,	" 1846, " 1852,	65	13
May, 1833,	Elijah Comstock	" 1846, " 1858,	84	13
Sept. 1846,	Isaac Chester, Jr.,	Dismissed April, 1852,		6
Nov. 1854,	Frederick A. Tiffany,	Left the place in 1868,		14
Nov. 1854,	Joseph Selden,	Dismissed in 1859,		5
Feb. 1866,	William C. Spencer,†	Died May 30, 1889,	65	23
May, 1869,	Almon Day,	Dismissed in 1874,		5
Sept. 1874,	Silas R. Holmes,	Died August 22, 1905,	78	31
July, 1889,	Joseph W. Hungerford.			
Jan. 1907,	Henry C. Parker.			

It has been the custom since the organization of the church to choose the Deacons for life, or during their membership in the church. This practice still prevails.

The modern method, in which the highest good of the church is recognized, is the election of deacons from three to five years, subject to re-election.

*Deacon Dutton removed to Millington, was received into Millington Church by letter from Hadlyme Church, July 26, 1751; was elected deacon, July 4, 1771; resigned February 26, 1778, and died December 30, 1790, aged about 87 years.

† The late Deacon William C. Spencer was the 7th generation from Gerrard Spencer, the father of Samuel Spencer. Gerrard Spencer came to this country about 1630; was baptized April 25, 1614, at St. Mary's Parish, Stotfold Bedfordshire, England. He was among the first settlers of Haddam.

Historical Notes, Hadlyme Parish.

Much of the history of any place, especially the newly settled communities, gathers about the Church, in fact the town and church records supplement each other.

It has been the design of the compiler to make this pamphlet not only a Church manual, but to insert historical matter which is of interest to the people in general, and is convenient for reference.

The early settlers of Haddam and Lyme, like those in other New England towns, were mindful of their religious duties, and as soon as they were settled in their rude homes, their first cherished desire was to establish and maintain divine worship. They believed firmly that the practice of religious principles, and the public worship of God, were the foundation of happiness and prosperity and a preparation for the world beyond. Their healthful belief was more than justified. There can be no well directed individual life towards the highest purposes without the practice of strictly religious principles, and religious observances.

Part of the region including the societies of which we shall speak was purchased from the Indians in 1662. Soon after the purchase, several families settled in Haddam. Public worship* seems to have been observed on the first Lord's day. As early as 1667, or before, Mr. Willoughby of Haddam ministered unto the people; and, during the ministry of his successor, Mr. Noyes, the first meeting house was probably used in an unfinished condition in 1674. The first church† in Haddam was organized in 1696. The inhabitants on both sides of the River worshipped together until 1700. In 1704 East Haddam was made a separate ecclesiastical society.

*The early settlers of Middletown worshipped God under the stately trees before they had a house for worship.

†Cotton Mather says of these early churches, they were the "golden candlesticks," from whence their consecrated preachers shed the illumination of Divine truth.

Dr. Field says in "History of Haddam and East Haddam" that the first church in East Haddam was built about 1705, was 32 ft. square, and stood in the middle of the street near the dwelling house of Isaac C. Ackley, now occupied by John B. Gelston. From this society and the Lyme Third formed in 1725, the Hadlyme society was set apart in 1742. The first church in East Haddam was centrally located for the early settlers, but when the second meeting house was built in 1728, about 80 rods south of the present meeting house, and the number of the inhabitants afterward greatly increased, permission was given by the mother church, that the people in the vicinity of Hadlyme might worship by themselves during the winter months.

It is difficult to determine with exactness when the first settlement was made within the limits of Hadlyme parish. Beyond question, it followed closely upon the earliest settlement in East Haddam. It is equally certain that the first settlement was in the western part of the parish and extended from the southern limits of East Haddam parish along the line of "town street" and the old highway leading from its southern extremity (now disused in part,) southerly by the Asa Hungerford place to Lyme bounds. Dr. Field says: "About the year 1685* a settlement was begun in East Haddam at the Creek Row. Thither all the Gates's removed, most of the Cones, and some of the Bates's and Brainerds. The Ackleys settled a little farther East and some of the Spencers in the edge of Hadlyme." Again he says: "Not far from the period in which the settlement began at the Creek Row, Samuel Spencer from Haddam settled in the upper part of Hadlyme." Dr. Field, speaking of the settlement at the Creek Row, further states that "Current tradition declares this to have been the spot first settled and these (the Gates, Cones, Bates and Brainerds) to have been the first settlers." Samuel Spencer, then, settled in "the edge," "the upper part of Hadlyme" soon after the settlement at the Creek Row. His land was doubtless near the lands of the Ackleys, but further south and

*Dr. Field at a later date was disposed to think that the Creek Row Settlement might have been about 1670, but he was right in fixing the date as the year 1685. The date of the settlement of the Willeys shows this very clearly.

on the great highway, now Town street. It is probable that when Hadlyme Society was established part of his lands were in East Haddam Society and part in Hadlyme Society. Farther south and wholly within the bounds of Hadlyme Society settled, probably at the same time, John Willey,† Abraham Willey and Thomas Hungerford,‡ kinsfolk by marriage. John Booge, at the time a young unmarried man, may have been one of the party and settled close by Samuel Spencer.

Samuel Spencer was one of the sons of Gerrard (Jarrad) Spencer, the senior in years of the original settlers of Haddam. The maiden name of his first wife was Hannah Willey, "the sister of John and Abraham Willey. She married, first, when sixteen years of age, Thomas Hungerford, Sr., as his second wife, and thus became the step-mother of Thomas Hungerford, the Hadlyme settler. Thomas Hungerford, Sr., died in New London in 1663 and his widow, in 1665, married Peter Blachford or Blachfield, also of New London. Blachford removed to Haddam in 1668, and died September 1, 1671. His widow, two years later, married Samuel Spencer; he married as his second wife, Miriam (Moore) Willey, widow of John Willey, perhaps in 1689.

†Isaac Willey, Sr., died in New London in the winter of 1686–7, whether before or after January 1st is not certain. He never settled in East Haddam or Hadlyme. Isaac Willey, Jr., died in New London in 1662. John Willey and Abraham Willey, the two remaining sons, settled in Hadlyme probably in the spring after their father's death. John Willey had sons, Isaac, John, Allen and Abel, who lived in Hadlyme. Isaac lived, however, in the town of Lyme.

‡Thomas Hungerford had three sons, Thomas, John and Green, and five daughters, all of whom were named in his will. John, the second son, was born in New London, but probably was not more than fourteen years of age when his father removed to Hadlyme. Thomas Hungerford, the father, born 1648, is supposed to have been the first blacksmith in this vicinity. He was early a Selectman and was prominent in town affairs. In those days there were but few mechanics. The early settlers of Middletown anticipating the difficulty in procuring a blacksmith set apart an hundred pound lot to induce a mechanic to settle among them. By contract with the town of Haddam, which then supervised the building of the church property, he made the nails used in the building of the parsonage at Haddam, for which he received twenty acres of land in Machamoodus. The contract bound him "to provyde and deliver so many nailes of such syses as shal be needfull to the compleit finishing" of the house.

John Willey, as shown by the New London records, was living in New London as late as December, 1685, and Abraham Willey as late as the fall of 1686. Thomas Hungerford was also living in New London as late as 1685. It is fair to assume that these four settlers removed at the same time to East Haddam, or Machamoodus, as the territory east of the Connecticut river and between Salmon river and Lyme bounds was then called. John Willey died May 2, 1688, and, as the Probate records of Hartford show, then dwelt in Machamoodus. His estate was the first estate of an inhabitant of East Haddam to be admitted to Probate. Abraham Willey also died there in 1692. Thomas Hungerford was living in East Haddam in the spring of 1688 as the Hartford Probate records prove.

A comparison of the records demonstrates that the Willeys and Hungerford made their settlement between 1686 and 1688 and probably in the year 1687. This agrees with the tradition, stated by Dr. Field, that Samuel Spencer settled in Hadlyme soon after the settlement of the Creek Row, begun in 1685. As to John Booge the evidence is less certain, but the tradition in that family, reduced to writing by Rev. Aaron Jordan Booge, born in 1751, the grandson of the settler, is that John Booge was the fifth settler in East Haddam and that he married soon after he had cleared his farm for cultivation and built a dwelling. Manifestly, this tradition must be modified to intend that John Booge was the fifth settler in the part of East Haddam (the Hadlyme part,) where his dwelling was erected, for the universally accredited tradition is that the "beginning" of the settlement of East Haddam was in the Creek Row neighborhood, so-called, north of East Haddam Landing, overlooking Salmon River, and in plain view of Haddam street. John Booge did not settle in Hadlyme until about 1690, according to another family tradition, and did not marry until 1692. His wife, Rebecca Walkley, was the stepdaughter of Daniel Cone, one of the earliest settlers at the Creek Row.

These settlements were made in the western part of Hadlyme Society as its limits were established in 1742. The house

of Thomas Hungerford* stood on the southeast corner of the Four corners, near the Asa Hungerford place, and traces of its foundation and the well still remain. The Willey homestead was farther south at the corner of the ancient highway, long since discontinued, running easterly to the John Luther place, and within fifteen years its location could still be made out. John Booge's dwelling was located on the westerly side of South Town street, near the site of the present dwelling of John C. Church, and Samuel Spencer's home was in the same locality, but probably on the easterly side of the street.

By 1700 or thereabouts, the Spencers, Willeys and Hungerfords began to settle further east in the central part of Hadlyme. According to tradition one of the Willeys early settled on the farm now occupied by Francis E. Gates. So far as has been ascertained, however, the earliest settler in the vicinity of Hadlyme Church was Nathaniel Beckwith, Jr., who came from Lyme about 1700 and settled upon land lying east of the church. When the first church was built this place was occupied by his eldest son, Job Beckwith. At about the same time (1700) Joseph Dutton also came from Lyme and settled easterly of the Second Burying Ground, on an ancient highway running from Town street near the residence of Joseph G. Rubicius, easterly to the highway running northerly from near the residence of the late Silas R. Holmes.

John Holmes, who had married a daughter of John Willey, came to Hadlyme in the winter of 1713–14 from New London and settled about forty rods westerly of Hadlyme church. His aged father, Thomas Holmes, came with him and is said to have been the first person buried in the Second Burying Ground.

The earliest settler in the Lyme part of Hadlyme Society was, beyond question, Joseph Selden from Hadley, Mass., who settled on Selden's Neck, a part of Capt. Cullick's Twelve Mile Island farm in 1696. There had been a herdsman's lodge there as early as 1660 or before, but no person was permanently settled or domiciled there until Selden purchased the farm of the Leveretts in 1695–6.

*This settlement was upon land now owned by Mrs. Henry T. Comstock.

Samuel Tubbs of New London, whose wife was a sister of John and Abraham Willey, was a land owner in East Haddam (Hadlyme) about 1689, but it is not certain that he ever lived in the parish. By 1730 settlements had been made in about every part of Hadlyme Society, and families by the name of Harvey, Marsh, Comstock,* Crosby, Banning, Pike, Brockway and Warner were located within the limits of the parish. The order of their coming can only be ascertained by a careful study of the land records and vital statistics of the towns of East Haddam and Lyme.

The period of most rapid increase in the population and number of dwellings in Hadlyme came a little later, between 1730 and 1765. Before the revolutionary war nearly all the homesteads now occupied were improved as sites for dwellings and many of the old chimney stacks in the parish,—abandoned before the memory of persons now living,—were erected during that period.

Early settlements were made in the northerly and easterly parts of the society along Pike Lane† and in the vicinity of the dwelling of Henry C. Parker in the East Haddam part of the Society. Within a short distance from the ruins of the Lord house, now standing on the road running northerly from Joseph Edward Howell's place, there are chimney stacks or other vestiges of eight abandoned homesteads, two of them some distance east of that road on an easterly extension of Pike Lane, on land lately owned by William E. Hungerford, deceased, showing that at an early date there was a considerable settlement in that locality.

Tradition informs us that the first settlement was made in the northeastern part of Hadlyme, northeast of J. Edward Howell's and east of the road leading to Miss Sarah Parker's

*The Comstock family were early represented by four original members of the church.

†"Named for John Pike (or Peek) who married Hannah Spencer, the youngest daughter of Samuel and Hannah (Willey) Spencer in 1712 and settled on this ancient highway, now discontinued."

For much of the preceding historical matter and other valuable suggestions the compiler is indebted to Francis H. Parker of Hartford.

(but no dates can be obtained to verify this.) Traces of the settlement can still be seen. It was an unique location sloping to the southwest, hidden among the hills but a short distance from a commanding eminence and furnished a most desirable retreat from the Indians. This settlement was upon land now owned by the estate of Wm. E. Hungerford.

The parish of Hadlyme was well represented by those who bore arms in the struggle for American Independence. In common with all other localities in New England, the public mind was distracted by political discussion and service in the field. This naturally diverted the attention of the people from the affairs of the place and the duties of the church. Hadlyme was distinguished for its patriotism during the period of the American Revolution.

John Hungerford, the brother of Robert 2d, the grandson of John, the great-grandson of Thomas, the blacksmith, a brother of Zachariah, (the grandfather of the late William E. Hungerford), served in the French and Indian wars preceding the Revolution. Zachariah Hungerford was a captain. Lieutenant Robert Hungerford 2d, the grandfather of Deacon Joseph Hungerford, served in this struggle for freedom. Colonel Samuel Selden,* for twenty years a deacon of this church, died a prisoner of war. Judge Eliphalet Holmes, the grandfather of Deacon Silas R. Holmes, was a captain. Abraham Willey was a lieutenant in the Revolutionary army. From Hadlyme there went one colonel, two captains, two or more lieutenants, and several non-commissioned officers who rendered valiant service for their native land.

*Colonel Samuel Selden served in the division commanded by his cousin, Major-General Joseph Spencer, whose services and memory the state has honored with a monument. His powder-horn taken by a British soldier, and since restored, bore the inscription, "Made for the defense of Liberty." Three of his sons followed him into the service.

Colonel Samuel Selden was taken prisoner about where 34th Street is, and was confined in the old City Hall in Wall Street for a few days, then in the Old Federal Hall where Washington took the oath of office. He was removed to the "New Jail"—later the Hall of Records, back of the City Hall; it was torn down a few years ago. He died *there*, and was buried in the old Brick Church yard. "The distress of the prisoners cannot be communicated by words. Twenty or thirty die every day; they lie in heaps unburied. What numbers of my countrymen have died of cold and hunger, perished for the want of the necessaries of life! I have seen it."—From a prisoner of distinction belonging to Connecticut, dated at New York, December 26, 1776.

The descendants of some of these also served in the war of the Rebellion. Colonel Joseph Selden,† for five years a deacon of this church, and others from the parish of Hadlyme served in this struggle for civil supremacy.

A local library was formed in Hadlyme in 1790, which afterward passed into the Circulating Library Association.

A Baptist church was built about 1825, and became a branch of the Pleasant Valley church in 1828. It was situated on a rise a short distance east of the Rufus Phelp's place. It was destroyed by fire on the 6th of March, 1866.

The Ecclesiastical Society was dissolved January 28th, 1890.

The new hall was built during the summer of 1911, and dedicated on the evening of October 6th.

†Colonel Joseph Selden was a nephew of Colonel Samuel C. Selden, who was the grandson of Colonel Samuel Selden; and the father of the Rev. Edward and the Rev. Joseph H. Selden.

History of the Pastorates.

Mr. Rawson,* from what we can learn of his life and character, was of a versatile mind, a man of excellent learning and great determination. He* has the honor of being the pioneer preacher to two New England churches. He came to Hadlyme with the wealth of his experience and education, and freely bestowed his labors upon the church and parish. He had a wide acquaintance with learned men of his time; a position of honor and influence seemed to be his by birthright.

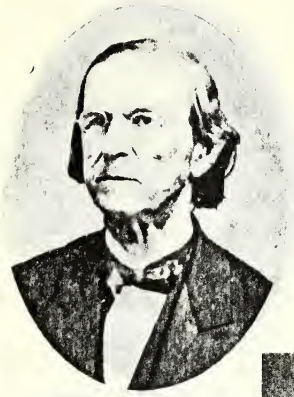
Mr. Rawson commenced his labors following the Great Revival in New England. During his faithful and efficient ministry to this church for thirty-two years the foundations were laying for its future permanency, but it was not until after the first half of Mr. Vaill's ministry that there were refreshing showers of divine grace. When Mr. Vaill† assumed his pastoral labors, the church consisted of less than forty members, and only twelve were males. During the ministry of both Mr. Rawson and Mr. Vaill the attention of the people was directed to warfare and to political discussion in the cause of American Independence. After twenty-two years Mr. Vaill writes, "I have had serious apprehension of late that this small society would come to speedy dissolution. I know not but that will be the case. God will visit us with his Holy Spirit to reform us, or he will leave us to confusion of face."

* From the church records, dated May 23d, 1745: Voted we will settle Rev. Mr. Rawson with us upon the Cambridge platform, as a congregational minister if we can agree upon principles, salery and settlement. It was than voted to Give Mr. Rawson a salery of one hundred and fifty pounds old tenor pr year and to add 5 pounds pr year after 4 years until the salery shall amount to £170 old tenor, and three hundred pounds settlement, also £100 in labor on his house if he settles amongst us."

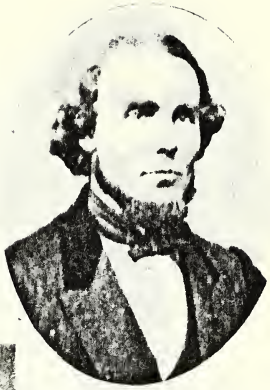
† Mr. Vaill was given £200 at settlement, £70 yearly salery, 12 cords of wood, an annual liberal donation from his people. In addition to this he had the products from his farm, and the income from his school.

The First Meeting House.— Built 1743.

The New or Present Hadlyme Church.— Built 1840.



Rev. Stephne A. Loper.

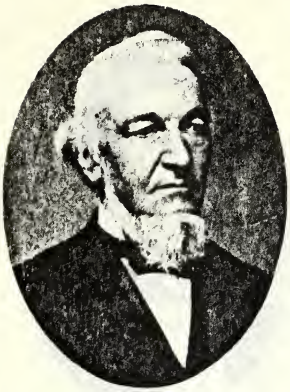


Rev. Elias B. Hillard.

Rev. Joseph Vaill.

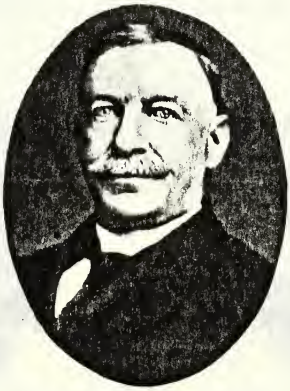
Rev. Joseph Vaill, D. D.

Rev. Henry M. Vaill.

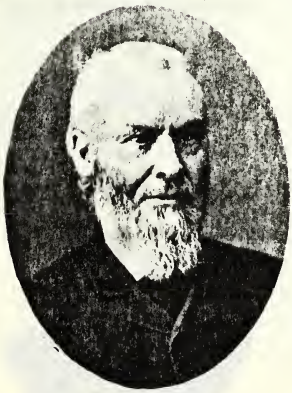


Rev. WILLIAM CLIFF.

Rev. HENRY W. JONES.

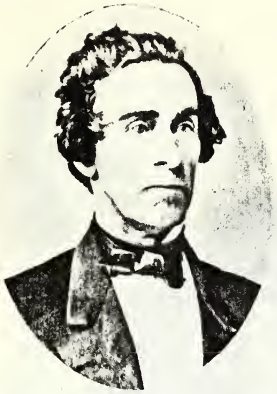


Rev. CLARENCE C. LYON.
Author of this Book.

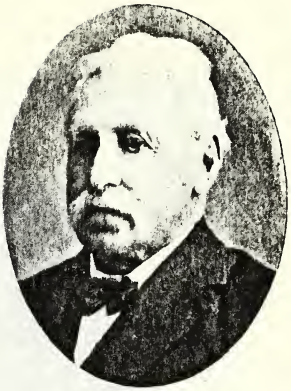


Rev. M. J. CALLAN.

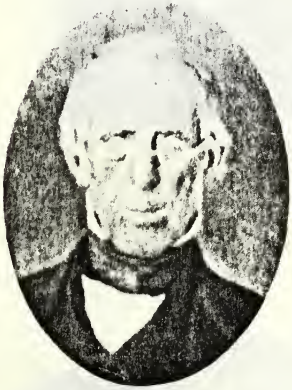
Rev. GEORGE H. BURGESS.



Deacon Frederick A. Tiffany.



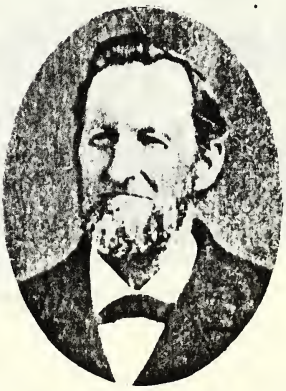
Deacon Silas R. Holmes.



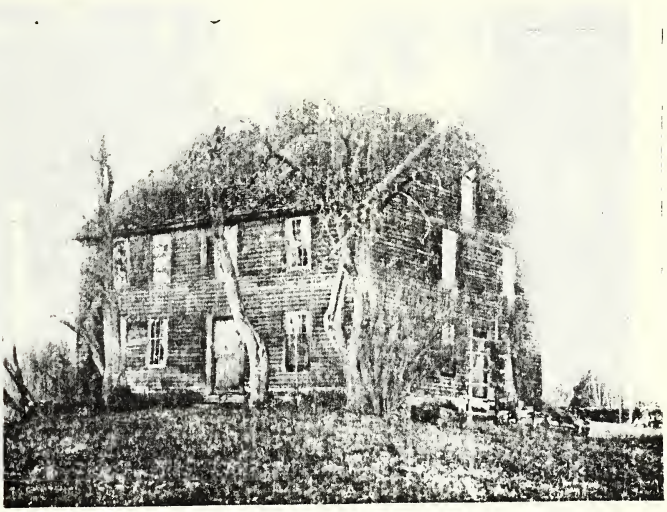
Deacon Elijah Comstock.

Deacon William C. Spencer.

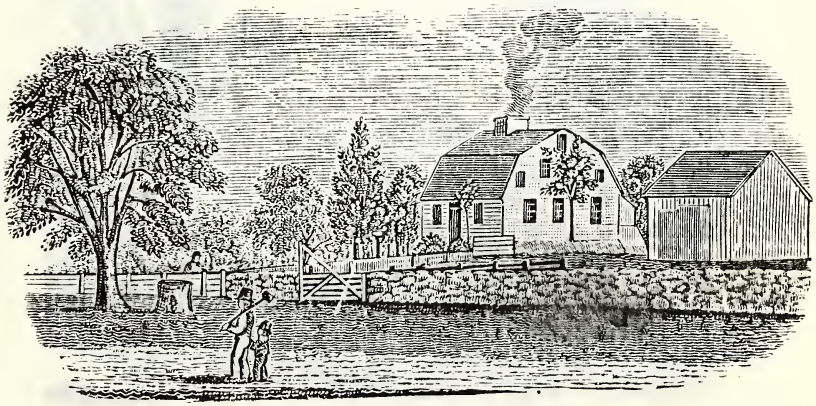
Wm. Sumner Hungerford.



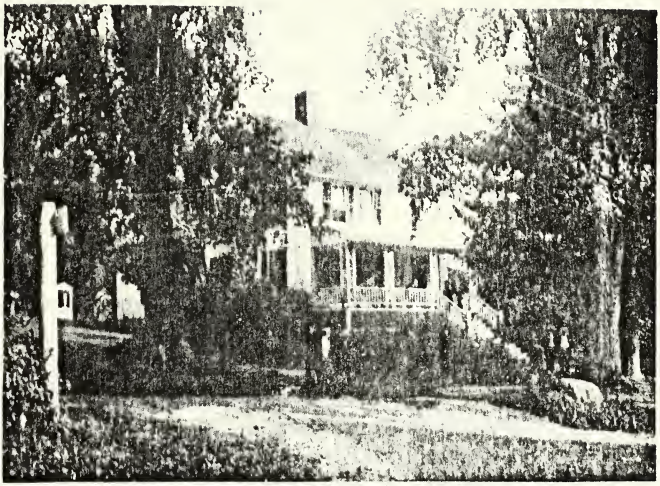
Deacon Charles W. Harrison.



THE FIRST PARSONAGE.— Built 1747, still standing.



THE SECOND PARSONAGE.— Home of Rev. Joseph Vaill.



The Third Parsonage.—Built 1820. Destroyed by fire 1908.

The Fourth and Present Parsonage.—Built 1909.

Dea. Holmes in his Anniversary address truly describes the ministry of this venerable man. "He had the fidelity and fortitude to labor in a cause unpopular. Having once put his hand to the plow thought not of looking back, but kept right on with his efforts." It is such kind of toil which accomplishes wonderful results and reaps fruits of everlasting reward. "His ministry was a marked illustration of Ps. 126: 6." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Mr. Vaill was noted for his punctuality on the attendance of religious and business meetings. The sight of his chaise on the way to church was a sort of "time regulator" for the neighborhood through which he passed. Although living nearly a mile from church he was always on time. He was a gentleman of the old school and possessed the sterling qualities of our Puritan fathers. The hardships endured in securing his education taught him that obstacles were no impediments to success. His journey on foot from Litchfield to Hanover, N.H., carrying his ax and a small bundle of clothing, was the beginning of his illustrious career. Doubtless, as he traversed the wilderness, high hopes rose within his mind of the great advantage offered him to obtain a collegiate education. Little did he know of the hard manual and mental toil, of the privation, and sickness to which he was to be subjected; but all this he patiently endured, that he might prepare himself for a life of usefulness, for he longed to be a blessing to his day and generation.

A select school was taught by Mr. Vaill* with occasional intermissions for several years; and, after discontinued by him, was taught by his daughter.

Among his distinguished pupils who received their preparatory education were: William Hungerford, Esq., (one of Connecticut's most prominent lawyers, and a diligent legal student, who read Blackstone's Commentaries in course thirty times, and so familiar was he with this work that he could give every division and subdivision without reference to the

*Formerly spelled Vail.

volumes. Law, the Bible, and Shakespeare were his principle and constant study. He graduated from Yale in 1809, and received the degree of Doctor of Laws from the same Institution in 1856; he died at Hartford, January 15th, 1873, aged 86 years.) Dr. Edward Dorr Griffin, (an eminent Divine, who graduated from Yale in 1790, studied Divinity with Dr. Jonathan Edwards, Second; was Professor at Andover Theological Seminary, and President of Williams College) and Rev. Joseph Harvey (esteemed as a theologian, author, and promoter of religious enterprises. Graduated from Yale in 1808, and studied Divinity with President Day. Received the degree of Doctor of Divinity from Amherst College in 1835. His first pastorate was in Goshen where he remained fifteen years, after this he resided in Andover, Mass., holding the office of Secretary for the Congregational Education Society. Was installed over the Westchester Congregational Society January 17th, 1827; was one of the principal founders of the East Windsor Theological Institution; organized the first Presbyterian church in the state at Thompsonville; founded a conservative religious paper, the Hartford Watchman †. Was one of the founders of the "Cornwall School for the Heathen." Mr. Harvey in cooperation with Rev. Lyman Beecher and Judge Morris organized the mission to the Sandwich Islands. The first missionary was ordained in Mr. Harvey's church at Goshen. He was the author of a work, "An Inquiry Concerning the Obligations of Believers to the Visible Church," New Haven 1830; also edited "Life of Obookiah," a first convert of the Islands).

James Ely from Hadlyme gained his general education and studied Divinity under Mr. Harvey. Mr. Ely was one of the first missionaries to the Sandwich Islands. After the completion of his work, and at the time of his departure the King of the Islands presented him with the Royal Mantle, and the Queen with idols she had renounced.

The Church of Christ, East Haddam (Hadlyme) in cooperation with Mr. Vaill was a pioneer in the Home Missionary movement of Conn. In 1792 a missionary spirit was manifested in the Middlesex Association, and an earnest desire was

† Printed by Elihu Geer.

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expressed to carry the Gospel to the new settlements in Vermont. A temporary mission * was arranged for, and Mr. Vaill was selected to labor in the destitute places of that State, being absent for six weeks; his pulpit was supplied by the ministers of the Association. His reports and encouragements were a prominent factor in the formation of the Society which was organized by the General Association of Connecticut in Hebron, June, 1798.

The churches of the State sent the Gospel to the neighboring settlements before the Revolutionary War. The Missionary Society of Connecticut was a continuation of work done by the General Court; this body was the Missionary Society for more than a century.

In 1807, the Trustees of the Missionary Society of Connecticut appointed Mr. Vaill as a missionary to the Black River country, state of New York. In this mission † his labors were attended with gratifying results and suggestions offered proved useful in directing their future operations. During this mission he was absent from his pulpit fifteen Sundays.

He was a member of the American Bible and Tract Societies, the monthly Concert of Prayer for the conversion of the world was introduced by him, and has been observed by the church until within a few years.

Mr. Vaill was a pioneer in the temperance movement, holding strenuously to its principles, long before there was any especial interest in this direction. At the time of the Temper-

* Says Mr. Vaill of these pioneer missions, "Through the blessing of God, incalculable good has been effected; by their salutary influence, a great check was given to the progress of vice and error; and the way prepared, in the then infant settlements, for the conversion of souls, the formation of churches, the better observance of the Sabbath, and the settlement of ministers. The labors of missionaries were followed with a number of powerful revivals of religion."

† Mr. Vaill writes November 24th, 1809, "I have been in ministerial labors often within the two years and a half past: Including my mission to the New Settlements. I believe that I have preached not far from six hundred times."

ance Reformation‡ he led forward the people with great success. Every member of his church, male and female, were members of the Temperance society and the great majority of people in the parish espoused the temperance cause.

At the time of the Temperance Reformation the church took advanced steps in Temperance principles:

1. "The church regards the manufacture, sale and use of alcoholic liquors as a beverage, in the midst of the light which now exists upon the subject, as inconsistent with the Christian profession.

2. "No person shall be received into its membership on profession or by letter, who manufactures, uses or sells such liquors as a beverage.

3. "If any member is known to do any of these, it is made the business of the Standing Committee to report the case to the church.

4. "The church recommends and requires all its members to use their influence in every legitimate way against such manufacture, use or sale."

Up to the year 1807 there were but little indications of revival interest; but when the pastor and the people began to reach out in earnest to bless the waste places, and carry them the tidings of salvation, they were blest at home. This was the very year in which Mr. Vaill made his mission to the State of N. Y. In a year and a half sixteen persons were received into the membership of the church.

In the summer of 1813 a revival interest was manifest and thirty made a public profession of religion.

In 1827 the dews of the heavenly grace fell upon the people and fifty-six persons were added to the church.

1830 and 1834 were periods of more than ordinary religious interest and several were added to the membership of the church.

These last two periods of revival interest and the temperance reformation coming during the latter portion of his pastorate in Hadlyme were a most fitting prelude to his retirement from the pastoral service.

‡The Temperance Reformation in New England covered the period from 1820 to 1840.

Considerable space has been given to the clergymen who have ministered to this church, especially to the first two installed pastors. Their pastorates were long, and their services most valuable to the church during its early history. Others equally worthy come to our notice with a shorter record.

One hundred and sixty-eight years have elapsed since the organization of this church, or five generations. Its clergy through this long term of years have been men of personal worth, faithful preachers, well educated teachers, who would compare most favorably with any New England parish. Upon its list are the names of those who have become eminent preachers in larger fields of service; and those who have remained for longer periods have accomplished a good work in behalf of the church and parish. Following the pastorate of Mr. Vaill the next in order of length of service were Mr. French, ten years; Mr. Loper, eight years; Mr. Carrington, seven years and Mr. Jones, six years.

The church has been represented by several societies which have aided in missionary enterprise and christian benevolence.

The Ladies Association was organized by Rev. Mr. Gridley in 1825. It became an auxiliary to the Middlesex Society, and was termed the "Ladies' Association of Hadlyme." The contributions from 1825 to 1841 were $222.41.

A Gentlemen's Association was formed at the same time. The object of these Associations was to aid in the work of Foreign Missions. Addresses by distinguished clergymen were given once in two years, alternating the addresses given by the resident pastor.

The "Hadlyme Ladies' Education Society" was formed for the purpose of donating money or articles of clothing, to assist in the education of pious, indigent young men for the ministry. It was organized October 3d, 1816. At one time it had over forty members.

The Church of Christ in Hadlyme appears under the "Account of moneys contributed in the several Congregational societies of Connecticut, for the support of missions on the first Sabbath in May, 1801, pursuant to a Resolve of the Gen-

eral Assembly of said State, passed, October, 1798."* The Church in Hadlyme contributed $5.76; in 1804, $4.85. The church contributed from the first to the Home Missionary Society.

Dr. Field preached the missionary sermon at the annual meeting at this church in 1815, five years after the organization of the American Board, and three years after the first missionaries of this Society were sent to foreign lands. These early missionary meetings with their thrilling addresses, were occasions of deep interest, and brought a new spirit of consecration to the Church.

The records and tradition of an ancient church which has stood as a "beacon light" for five generations, are blended with the history of the entire community. The garnered recollections of the benefactions of good men, blessed with the visitations of the Holy Spirit are a precious and sacred inheritance which ought forever to be preserved. The names of the fathers and mothers connected with this church, and their noble example, cannot fail to live in the thought and respect of this community. Their works do follow them and those who come after them catch the spirit of their loyalty and devotion, their toil and self-sacrifice for the cause of Christ. The names of its early and later pastors will not be forgotten, and many shall rise up in generations to come, and call them blessed.

What shall be the future of this church? For one hundred and sixty-eight years this Parish has had a worthy and influential life. Its permanency can only be measured by a like comparison with any other church. If the members are loyal, liberal, faithful, this church with any other of a like constituency will stand for righteousness, for the leavening of the community with the principles of Christianity. Its history in the past speaks encouragement for such a service. A membership of loyal devoted souls, desiring the prosperity of the church and the advancement of the community toward higher ideals will exert a strong influence to uplift the people morally and spiritually in their midst.

* From the Connecticut Evangelical Magazine.

We are justified in exercising the spirit of faith and hope in relation to this church. In one hundred years from now there will doubtless be happy, prosperous families telling again their stories of the faithful, sacrificing efforts of the past, and honestly aspiring to make old Hadlyme a good place in which to live. It may become richer, more widely known through some historic act, or honored by the exceptional life of some genius.

The good citizen takes pride in his parish; he lives a life of justice and honor, and does this frequently in a spirit of self-sacrifice for the good name of the church, also for other proper existing institutions. He seeks the well being of every individual in the community where he dwells.

The Christian church is the highest of all institutions, the broadest in its scope; it stands for the redemption of the world from sin. It is the "repository of the goodly fellowship of the living and the dead."

Let the people of this old parish do all within their means to worthily maintain the church and the schools, and to send the young people to the best schools and colleges, that they may receive the necessary stimulus and sustenance to prepare them for worthy living and influential life.

And may this house be so gently hospitable in its greeting and welcome that all needy men and women will gladly seek the influences of its services, for rest, sympathy, and real helpfulness. And here upon this ancient site may there be preached the Gospel in its purity and power for all generations, the simple story of Divine fatherhood and human brotherhood.

Church Music.

The music department of the church deserves notice, for it is an important factor in worship. A religious service without inspiring sacred song is like the summer morning without the songsters of the skies. A choir was formed soon after the church was organized. As there has been no continuous record some facts have been gathered from memory.

On October 14, 1742, it was voted that Samuel Dutton "tune the psalm" on the Sabbath. On May 4th, 1743, John Comstock was chosen to this office. This practice to choose some leader to "tune the psalm" was observed for about seventy-five years.

The Comstock and Holmes families for many years contributed largely to the service of the choir.

After the practice of appointing a leader annually to "tune the psalm" was discontinued, Ozias Holmes became leader of the choir about 1817 or later. He was followed by Deacon Silas R. Holmes who assumed the leadership when nineteen years of age, beginning his service in 1846 or 1847, and continuing in this capacity to the close of his life. He has been greatly missed in the service of song; and, as a counselor in the affairs of the church. Timothy Holmes, the father of Deacon Holmes, was a singer in the choir and played the bass viol. Ozias Holmes, the leader above mentioned, played the bass viol; also Oliver Comstock.

Deacon Holmes refers to the choir thus in his Anniversary address in 1895: "The singers' seats ran around the entire front of the gallery, divided by openings in the center, making six separate seats. Opposite the pulpit sat the treble and counter; on the right and left the tenor and bass. Back of these singers' seats, all around, were the square box pews, the paradise of the small boy. * * * * * For some years of my early life the pitch of the music was obtained by blowing

the note on the 'pitch-pipe,' a flat box whistle with a slide on which was marked the letters in music. Then came the bass viol, the violin, the clarionet and the flute, and in 1862 the melodeon, and later the cabinet organ."

At the One Hundredth and Fiftieth Anniversary of the church in 1895, the music for the day was under the charge of Deacon Holmes. The voices were accompanied by the cabinet organ played by Miss Annie M. Holmes, and an orchestra consisting of two violins, double bass viol, flute and clarionet. The hymn, "Before Jehovah's Awful Throne," which was sung at the dedication of the present church, was again rendered.

In 1895 Deacon Edward C. Hungerford of Chester, also delivered an anniversary address in which he thus describes a service of song in his boyhood days, then 63 years before:

"The minister has read a psalm from the pulpit psalm-book. The choir in the front of the gallery rises; in their center stands Esquire Ozias Holmes, Augustus Tiffany, Samuel Brooks, and Frederic W. Comstock; on his left stand Eliza Holmes, Mehitable Holmes, Mrs. Mary Ann Warner, and Mrs. Lock Comstock; behind them stand Ebenezer Holmes, Joseph Holmes, Joseph Warner, and Nelson Tiffany. Esquire Ozias Holmes calls aloud the name of the tune, "Mear"—then he places the "pitch-pipe" to his lips and blows the sound of the keynote. Then he sounds "fawm," and each part of the choir sound the same note with him, and then run their voices along the scale to their own separate starting keynotes. Now the choir, together start the tune; and who of us that remember that singing has ever heard more truly devotional or heart-felt singing of God's praises?"

Other singers of the past may be mentioned: Miss Phebe Holmes, Mrs. Silas Holmes, Miss Mary E. Brockway, (also organist), Miss Samantha Wells, Mrs. Thersa Phelps, Mrs. Wilkshire Luther, Miss Elizabeth Towles, and Mrs. O. W. Fay.

Deacon Holmes, with his family, conducted the music of the church for more than sixty years, a remarkable example of Christian fidelity and love for the cause of Zion.

After the death of Deacon Holmes, the singing was led by Mrs. Lizzie H. Simpson, who succeeded Miss Annie M. Holmes as organist. Mrs. Sidney Daniels is the present leader. The present singers of the choir are: Mr. William H. Mack, Mr. Lee Brockway, Mrs. Lizzie Daniels, Miss Marguerite Daniels, Mrs. Lewellyn Comstock, Miss Laura Comstock, Mrs. E. Hart Geer and Miss Maria Sanford. There are others who volunteer their services from time to time.

To those who have given of their time and talent to this important branch of public worship, the church wishes to make grateful acknowledgment.

A new piano was placed in the church by the Sunday school in June, 1910.

The walls of the old sanctuary were hallowed for nearly a century by the praises of God's people, and when the old building was no more they took up the service of praise in the new church with the same vigor and loyalty which had characterized their service in the past.

Corporate Organization of the Church.

At the January session of the Legislature, A.D. 1889, an act was passed entitled, an act "Providing for the Incorporation of Christian Churches," by which societies also were granted the right of transferring, by a unanimous vote, all the real and personal property belonging to and holden by them, to the church with which they were connected, to be holden by the church for the same purposes as the same was heretofore holden by the society.

In accordance with the provisions of this law, the church by the necessary vote passed at a meeting duly warned and holden January 20th, 1890, became a body politic, and corporate, by the name of the "CONGREGATIONAL CHURCH IN HADLYME, CONNECTICUT."

At a meeting of the Society, duly warned and holden on the 28th of January, 1890, it was unanimously voted:

"That in accordance with the provisions of Chapter 53 of the public acts of 1889, the society committee be instructed to assign, transfer and convey to the Congregational Church, with which this Society is connected, (after paying the outstanding claims against the Society) all the property and estate, real and personal, and all the trust funds of said Society now held in possession or bequeathed to be paid in the future to the Society to be held by said Church under the same uses and trusts upon which the same had heretofore been held by this Society."

Which transfer was duly made by the committee.

At a meeting of the church holden on the 30th of January, 1890, the following rules for the government of the church were adopted:

RULE I. The church shall at its annual meeting each year, choose by ballot a clerk and treasurer, also a committee

of its members to manage its secular and financial affairs, having the same powers and duties as were by law vested in the committee of the Ecclesiastical Society.

Rule II. Said committee shall consist of three who shall be chosen, one member to hold office until the Tuesday after the first Monday in January, 1891, one member until Tuesday after the first Monday in January, 1892, and one member until Tuesday after the first Monday in January, 1893. At each annual meeting thereafter one member shall be chosen to hold office for three years.

Rule III. The committee and treasurer shall have charge of the trust funds of the church from whatever source received and shall securely invest the same and collect the interest when due and convey the same into the church treasury and the committee shall at each annual meeting report the amount and condition of said funds, how invested and the security holden for the same, and the amount of interest received for the year.

Rule IV. The committee shall not be authorized to spend more money annually for or in behalf of the church, for salary and expenses, than shall be raised or provided by the rental of the slips, by the income of the funds or by subscription, rent of the parsonage, or otherwise.

Rule V. The committee shall annually employ one or more collectors and a sexton.

Rule VI. The annual meeting of the church under these rules shall be holden on the afternoon of the Tuesday after the first Monday of January of each year, by legal warning signed by the committee.

Rule VII. The committee shall call a special meeting of the church by due warning to be holden on the first Tuesday of December of each year, to take action in the matter of raising funds for the ensuing year.

Rule VIII. These rules may be altered or amended at any annual meeting holden under them by a vote of two-thirds of its members present and voting.

Rule IX. The stated officers of the church, other than the committee, clerk and treasurer, chosen "to manage the secular and financial affairs of the church" under and by the statute law, shall be a pastor or acting pastor, two deacons, a prudential committee to consist of the pastor or acting pastor, the deacons, *ex-officio*, and two members of the church, who shall be elected annually, said prudential committee to perform the duties, and the same duties which have heretofore devolved upon and been performed by the prudential or standing committee.

Rule X. The church shall annually choose a superintendent, assistant superintendent and librarian for the Sunday school, to be elected as the church may direct.

Rule XI. The prudential committee and the superintendent of the Sunday school will be expected to report on church and Sunday school matters at the annual meeting.

Rule XII. Special church meetings other than those called by legal, may be called by the pastor by either of the deacons, or by any three members through a written notice signed by them and read from the pulpit on the Sabbath. At these meetings the pastor or acting pastor, if present, may preside; in his absence a moderator shall be chosen.

Rule XIII. Business relating to the modification of the creed, covenant, or any rule other than the eight first in order or to the filling of any vacant office named in paragraphs numbered 9 and 10, shall only be transacted at a meeting called from the pulpit at least one week previous. Other business may be transacted at any meeting called in connection with any regular religious service of the church.

Rule XIV. Seven members of the church shall constitute a quorum for business. A smaller number may organize and adjourn.

Rule XV. Dissolving the Pastoral Relation.

If at any time the pastor or church shall be convinced that the pastoral relations should be terminated, the pastor shall give three months notice if practicable; and the church shall give three months, afterward lengthening the time to an equal period to effect the desired change.

The pastor and church should recognize the fact that the spring of the year is the time most desirable to effect a change.

Duties.

THE PASTOR.—The pastor shall be a member of the church. For the supply of the pulpit he shall be responsible, except during the vacation, have the general oversight of the spiritual affairs of the church and congregation, and administer the sacraments.

DEACONS.—It shall be the duty of the deacons to provide for and assist in the administration of the Lord's Supper, to preside at the meetings of the church in the absence of the pastor, to exercise general supervision with the pastor over the spiritual affairs of the church, and aid in its ministrations as occasion may require.

THE CLERK.—It shall be the duty of the clerk to keep a complete record of the transactions of all the business meetings of the church, and all such records in relation to the church as come within the province of his office, and to preserve all important items of church history.

Church Rules.

Object of the Church.

The object of this church is the promotion of the Kingdom of God. Its work shall comprise the Proclamation of the Gospel of Jesus Christ; the administration of the ordinances of Baptism and the Lord's Supper; the support of public religious worship, and the furtherance of all Christian enterprises practicable.

1. Membership.

1. Applicants for membership on the confession of their faith, shall present themselves to the standing committee (or to such persons as shall be designated by the Standing Committee). If the examination prove satisfactory, their names shall be propounded from the pulpit, or through the calendar of the church, two weeks previous to their formal reception. An expression by vote of the church shall be called for by notice the following Sunday immediately after the close of the morning service. If accepted by vote of the church, they shall on the following Sunday be baptised, unless previously baptised, and enter into the covenant of the church, being formerly received into its fellowship by a public acknowledgment and confession of faith; the candidate must conform to this regulation, except under peculiar circumstances.

2. Persons presenting letters from other Christian churches may be subject to examination by the standing committee. All letters shall be read before the church, two weeks before the vote is taken on their reception.

3. No person shall be received into its membership on profession or by letter, who manufactures, uses or sells intoxicating liquors as a beverage.

4. If any member is known to manufacture, sell or use intoxicating liquors as a beverage, it is made the business of the standing committee to report the case to the church.

5. The Duties of Members.

They are expected to be faithful in all the essential duties of the Christian life, to attend the services of the church, and to share in its organized work, and in case of removal to other communities request letters to some Christian Church. If non-residents wish to continue in membership they should report to the pastor or clerk as often as once a year, and if able, contribute something each year as a token of their continued interest.

Absent members may be dropped from the roll of the church for disregarding rule 5, after due notice to them, by a vote of the church upon the recommendation of the standing committee.

6. Resident and Absent Members.

The church considers resident members, those who reside in the parish, and all others outside who attend at least one service of the church each year; as absent members, those residing outside the parish, who have not attended any service of the church for a space of one year or more.

7. Termination of Membership.

If a member wishes to unite with a religious body with which this church is not in fellowship, or which may not receive its letter, the church may give the applicant a certificate of good standing, and thus terminate his membership.

8. Members of other churches wishing to commune with this church for more than one year, are desired to request a transfer of their church relation to us, unless there be special reasons for delay.

9. Voters.

Voters in all church matters shall be twenty-one years of age.

2. Communion.

1. The Sacrament of the Lord's Supper shall be observed on the first Sabbaths in January, March, May, July, September and November.

2. If any circumstance shall arise which might seem best to postpone the stated communion service, the pastor and deacons shall have the power to do so, giving notice two weeks in advance if practicable. Members of other Christian churches are cordially invited to the communion of this church.

3. This church concedes liberty of conscience to all as regards the subject and mode of baptism.

4. The Baptism of Children.

Our Saviour took the children in his arms and put his hands upon them and blessed them, and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We believe that the divine promise of recognition extends unto the children of believers.

The presenting of the child for baptism presumes a sincerity of purpose, and a desire to train the little one in the path of virtue, by faithful council and Christian example.

"Baptism is the sign and seal of the relation between our Heavenly Father and the baptised child. It is the recognition of the child's right to Christian teaching and example in the church and in the home."

If applications are presented peculiar in circumstance, such cases may be left to the discretion of the pastor and deacons.

3. Discipline.

1. The first object of dicipline in this church shall be the restoration and salvation of the accused.

2. Any member having cause of complaint against another, shall seek to have the cause removed according to Matthew XVIII, 15–17.

3. The church shall be the sole judge of the censure administered to the offending member.

4. In any case coming before the church, a full hearing shall be granted to the accused, with such counsel as he or she may elect from the membership of the church. A copy of the charges preferred, together with notice of the time and place of hearing, shall be furnished the accused by the standing committee, at least one week before the hearing. Leaving such notice at his or her house, or sending it to his or her post office address, shall suffice if he or she cannot be seen in person.

5. Any censured or excommunicated members, upon giving satisfactory evidence of repentance, shall be restored by vote of the church.

Congregational Principles.

A Congregational church is a body of Christian believers whose object is the support of public worship, which includes the ordinances of Baptism and the Lord's Supper, and the proclamation of the Glad Tidings of Salvation. The weight of evidence from the New Testament* Scriptures is that the early churches were independent in character and government. With this ancient heritage, and with our interdependence the churches of our order acknowledge no superior. Its loyalty is centered in the Great Head of the Church.

In the practice of faith and charity its first believers met together on a common basis, for mutual council and a common benevolence. It was their aim to grow in the knowledge of Divine truth, to perfect their lives, and by example and precept to lead others into the light and truth of the Gospel.

Two principles of polity are primal in Congregational churches, namely: each church legislates for itself; the collective churches form a brotherhood. If the church needs advise it may invite a council of neighboring churches for this purpose, but they can use no compulsion.

The churches may unite in State and National Associations, for the purpose of fellowship and inspiration. Our

*The Protestant Reformation rediscovered the Bible and emphasized Independency, being first taught by Robert Browne, finding expression in Scrooby, England, under the leadership of Rev. John Robinson, in 1606.

church acknowledges Jesus Christ as the Head of the Church; in Him centers its loyalty and authority; our bond of faith is the essential principles of the Gospel; our law, that of Christian love.

We do not insist that our order is the only church, but believe in the Church universal. We fellowship with the several households of faith, which in our belief, compose the one body of Christ with all who own Jesus Christ as their Saviour, with such as seek the repentant life, and live according to the ideals of the Gospel.

Confession of Faith and Covenant.

The best covenant is that form which best expresses the purpose and intent of the Christian life. The form of one age should not restrict the Christian life of another. We desire that our membership shall be bound together by their "common purpose of Christian discipleship" instead of by any intellectual assent to the doctrines of men.

This church receives the Scriptures of the Old and New Testaments as its authority in matters of faith and practice. Its understanding of Christian truth is in common with the belief of the Congregational Churches of the United States.

As a church of Jesus Christ, we believe that there is one God, Maker, Sustainer, Ruler of all things: infinite in every attribute, and who is revealed as Father, Son, and Holy Ghost,—a trinity in Unity.

That the Scriptures of the Old and New Testaments are the words of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Ghost; that they are able to make wise unto salvation them that hear God, and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

Form of Confession of Faith.

Dearly Beloved:—You are here before God and these witnesses to make open confession of your Christian faith and covenant with this Church to be a Christian disciple.

Our faith is that God is our Father and that all men are brethren;

That Jesus Christ is our Lord and Master; that through Him we become right with God, obtaining pardon and peace if we sincerely confess and forsake our sins, and attaining unto the blessed hope of life eternal as we freely accept and willingly follow God's holy will;

That the Holy Spirit is given for our knowledge of the truth, for our continual fellowship, and for our growth in grace.

As disciples of our Lord we receive His words and follow His teachings. We accept His great Commandments of love to God and love to men; we believe in the Beatitudes and the Golden Rule, in the clean heart and the pure life, in the forgiveness of enemies, and the service of love.

Is this according to your faith and belief?

Response: "It is."

Form of Church Covenant.

You do now covenant with this church humbly but steadfastly to obey God and trust Him; to seek after His will and for the advancement of His Kingdom in all the earth; to let that mind be in you which was also in Christ Jesus; to live in the spirit of His life, to walk in His steps, to proclaim His gospel and to do His works.

In the fulfillment of this Covenant you do promise to train those who are committed to your care, in the nurture and admonition of the Lord, to dwell with His disciples in helpful fellowship and brotherly love, to share the duties and privileges of His Church and to engage faithfully, according to your powers, in maintaining its worship and work.

Do you thus truly covenant and heartily engage?

Response: "I do."

To Those Who Unite With the Church by Letter.

Confessing the Lord whom we unitedly serve, you do now renew your self-consecration, pledging your loyalty to Jesus Christ, and join cordially with us in this, our Christian faith and covenant.

We, then, as members of this Church (Church rises) in the name of Christ affectionately welcome you to His discipleship, and to the fellowship of that great multitude who have confessed Him on earth and who follow the Lamb whithersoever He goeth.

"Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and forever. Amen."

Adopted June 7th, 1911.

Form of Acceptance of Baptismal Covenant.

You, in childhood, were dedicated to God in holy baptism, by an act of parental faith and love, by which it was trusted to gain for you the blessings of the everlasting covenant promised to the fathers and their children.

Do you accept that act as your own act of consecration to God, and faith in the Lord Jesus Christ? "I do."

Form of Administration of Baptism to Adults.

Your hearts, we trust, have been sprinkled with the precious blood of Jesus Christ, which cleanseth from all sin. Receive now the outward seal of the covenant, and the symbol of that spiritual cleansing which we trust you have experienced. (Baptism administered).

OR THIS.

The Scripture saith: Believe on the Lord Jesus Christ and thou shalt be saved. Do you thus believe? "I do." (Baptism administered).

Catalogue

Of All Who Have Been Connected With the Congregational Church.

Complete List of Members 1745-1913.

A * after a name denotes admission by letter. A † after a name denotes the person to be a widow. The names of husband and wife are enclosed in a bracket.

Rev. Grindal Rawson
John Hungerford
John Comstock
Samuel Dutton
Samuel Crosby
Ephraim Fuller
Christopher Holmes
John Millard
John Comstock, 3d
John Comstock, 2d
William Comstock

The above were the charter members.

Rachel Willey
Elijah Ackley
Abel Willey
{ Allen Willey
{ Mehitable Willey
Stephen Scoville
Hezekiah Scoville
Sarah Scoville
Patience Willey
Isaac Willey
Damaris Comstock
Thomas Champin
James Stewart
Hezekiah Stewart
Catherine Champen
Sarah Holmes
Mary Beckwith
Ruth Crosby
Thankful Sanders
Thomas Beebee
Samuel Willey
Samuel Tiffany
Sarah Willey
Deliverance Willey
Thomas Scovill
Joseph Beckwith
James Morse
{ Lucee Schoval
{ Daniel Scoville
Mary Beckwith
Robert Hungerford
David Beebee
Hannah Beebee
Luce Holmes
Abner Bangs
Sarah Bangs
{ John Hudson
{ Jane Hudson
Jerusha Schoval
Phebe Kirtland
{ Simeon Crosby
{ Lydia Crosby
Abigail Warner
{ Thomas Douglass
{ Mary Douglass
Eunice Comstock
{ John Willey
{ Elizabeth Willey
{ Samuel Cone
{ Elizabeth Cone, 2d
Hannah Shipman
Harriett Hudson
Levi Crosby
Job Beckwith
Mary Hudson
{ Barzillai Ackley
{ Bridget Ackley
{ Joshua Isham
{ Abigail Isham
Edmund Grindal Rawson
Thomas Fuller
Thankful Crosby

Increase Crosby
Rachel Crosby
Esther Comstock
Samuel Comstock
Elizabeth Comstock
John Shaw
Sarah Shaw
Dan Allen
Jabez Comstock
Alice Wilson Comstock, Jr.
Rebecca Beckwith
Elizabeth Atwood
Dorothy Rawson, Jr.
Elisha Booge
Sarah Beckwith
Jane Hungerford
John Wilson Rawson
Submit Comstock
Barzillai Willey
Joanna Willey
Abigal Holmes
Mary Holmes
Deborah Willey
Sarah Andrews
Jane Selden
Hannah Scovil
Israel Spencer
Elizabeth Spencer
Abel Willey
Ann Hatch
Samuel Church
Sarah Church
Jesse Willey
Mrs. Jesse Willey
Sarah Hill
Dorothy Rawson
Deborah Hungerford
Mary Comstock
Ruth Crosby
Rachel Dutton
Sarah Fuller
Naomi Comstock
Martha Comstock
Rebecca Comstock
Elizabeth Saunders
Martha Willey
Hannah Willey
Jane Beebee
Elizabeth Tiffany
Samuel Selden
Elizabeth Selden
Francis Merrick
Hannah Hudson
Abagail Holmes
Deborah Hungerford
Grace Hungerford
Rachel Morse
Rebecca Dibble

Lucee Holmes
Thomas Andrews
Ann Andrews
Abigail Ackley
Anna Bogue
Nathaniel Warner
Joanna Church
Marah Scovil
Submit Marsh
Benjamin Fuller
Eliphalet Fuller
Mary Fuller
Mary Willey
Stephen Ransoma
Susanah Beckwith
Mercy Willey
Mary Willey
Elizabeth Selden
Ruth Crosby
Benjamin Hichcox
Hannah Shipman
Esther Willey
Abigail Holmes
Deborah Willey
Deborah Willey, 2d
Anna Booge
1773 Samuel Willey
Samuel Church
1773 Ebenezer Spencer
1773 Increase Crosby
1773 Daniel Needham
1773 John Beebee
1773 Sarah Beebee
1774 Phinias Pamelee
1774 Daniel Peck
1774 Jerusha Peck
William Matson
Sarah Matson
1774 Jesse Comstock
1785 Ithamar Harvey
1789 Edward Church
1790 Isreal Dewey
1790 Desire Dewey
1790 Bethia Dewey
1790 Edward Dixon
1790 Sybil Dixon
1790 John Russell
1790 Thirza Miner
1790 Mary Church
1791 Jared W. Spencer
1791 Margaret Spencer
1791 David B. Pratt
1791 Samuel Post
1792 Electa Harvey
1792 Sarah Pratt
1792 Isreal S. Spencer
1792 Temperance Spencer
1792 Submit Comstock

1793 Mary Miner
1793 } Levi Crosby, Jr.
1793 } Mary Crosby
1796 Huldah Post
1797 Freedom Gardner
1797 Nancy Hatch
1800 Elizabeth Barnes
1800 Desire Colt
1801 William F. Vaill
1801 Ruth Crosby
1801 Nancy Beckwith
1801 Submit Marsh
1801 Hannah Spencer
1801 Prude Palmele
1801 Thankful Comstock
1801 Elizabeth Ackley
1801 Jane Church
1801 Jane Hungerford
1801 Esther Cone
1801 Sarah Beebee
1801 Ruth Clark
1801 Sarah Vail
1801 Hannah Comstock
1801 Phebe Cone
1801 Sarah Comstock
1801 Hannah Hungerford
1801 Sarah Andrews, Jr.
1801 Phebe Comstock
1802 Nancy Comstock
1805 } Ambrose Kertland *
1805 } Mrs. A. Kertland
1805 } Zephaniah Pratt *
1805 } Mrs. Z. Pratt *
1805 Chapman Warner
1805 Sarah Vaill, Jr.
1805 Catharine D. Selden
1806 Asenath Selden
1806 Sarah Warner
1808 Asa Comstock
1808 Samuel Harvey
1808 Charles Howell
1808 Oris Holmes
1808 Lucena Peck
1808 Deliverance Beckwith
1808 Sarah Pratt
1808 Marsylvia Harvey
1808 Abigail Willey
1808 Nancy Beckwith
1808 Abigail Howell
1808 Lydia Cone
1809 Annie Kirtland
1809 } Elijah Hungerford
1809 } Rhoda Hungerford
1809 Anna Andrews
1809 Patience Willey
1811 Joseph Vail, Jr.
1812 Richard H. Ely
1813 Phebe Howell
1813 Deborah Harvey
1813 Sarah Brooks
1814 } Elijah Comstock
1814 } Laura Comstock
1814 Elizabeth Spencer
1814 Lucretia Holmes
1814 } Mrs. C. Millard
1814 } Calvin Millard
1814 Zerviah Comstock
1814 Electa Harvey
1814 Israel Spencer *
1814 Bela Comstock
1814 Samuel C. Selden
1814 Joseph Selden
1814 James Ely
1814 Laura Millard
1814 David Harvey
1814 Levi Luther, Jr.
1815 Fenner Bush
1815 Robert Hungerford
1815 Dorithy N. Rawson
1815 Julia Comstock
1815 Abby Holmes
1815 Temperance Spencer
1815 Elizabeth Millard
1815 Anne Hungerford
1815 Mary Chandler
1815 Jemima Lee
1816 Samuel S. Warner
1816 Sarah Selden
1816 Elizabeth Selden
1816 Mary Ann Ely
1816 Almira Harvey *
1817 Sarah Bigelow
1817 } Samuel Harvey
1817 } Marsylvia Harvey
1818 Mary Beebee
1818 Demis Avery
1822 Axuba Phelps
1822 Amenda Vaill
1822 Maria Spencer
1822 Mary Warner
1824 Timothy Cone
1824 } Selden Warner
1824 } Dorithy Warner
1824 Abigail Ackley
1824 Louise Ackley
1825 Albert Huntley
1826 Charlotte Spencer
1827 Elizabeth S. Warner
1827 Fanny Comstock
1827 Deborah Comstock
1827 Sarah Holmes
1827 } Robert Hungerford, Jr.
1827 } Huldah S. Hungerford
1827 Lovica Hungerford
1827 } Thomas Moseley
1827 } Elizabeth Moseley
1827 Rizpah Howell
1827 Jerusha Chester

1827 Austin Spencer
1827 Charlotte Spencer
1827 Elijah Day
1827 Rebecca Day
1827 Ansel Hungerford
1827 Mary Comstock
1827 Sarah Comstock
1827 Nancy Holmes
1827 Alice Marsh
1827 Eliza Holmes
1827 Mehitable Holmes
1827 Emeline E. Spencer
1827 Amelia D. Spencer
1827 Demis Gardner
1827 Mary Ann Holmes
1827 Lois Tiffany
1827 Mary E. Tiffany
1827 Julia L. Tiffany
1827 Lyda E. Tiffany
1827 Emily Banning
1827 Susanah Andrews
1828 Samuel Brooks
1828 Oliver Comstock
1828 Joseph E. Hungerford
1828 Nancy A. Hungerford
1828 Silence H. Palmes
1828 Huldah Brooks
1828 Elizabeth G. Selden
1828 Almira Huntley
1828 Anne Holmes
1828 Timothy Holmes
1828 Phebe R. Holmes
1828 Sarah C. Warner *
1828 William Spencer
1828 Deborah Spencer
1828 William B. Marks
1828 Calvin F. Miner
1828 Clarissa Miner
1828 Samuel Tatten
1828 Clorinda Tatten
1828 Edward Howell
1828 Richard Brooks
1828 Esther Holmes
1828 Juliana Selden
1828 Azuba Warner
1828 Richard E. Selden
1828 Elizabeth M. Selden
1828 Mary Ann Selden *
1829 Dorithy Comstock
1832 Oliver Spencer and wife
1832 Tirza I. Crampton *
1832 William H. Warner
1832 Bezaleel Gates
1832 Betsey Holmes
1832 Asa Hungerford
1832 Eliza P. Hungerford
1832 Asenath Spencer
1832 Orin Gardner
1832 Nathan Meigs

1833 Sarah (Pratt) Gates *
1833 Elizabeth B. Willey *
1834 Mercy Hungerford
1834 Alvin P. Phelps
1834 Joseph Warner
Guy Palmes
1834 John G. Way
1834 Caroline (Palmes) Way
1834 Elenor L. Hungerford
1834 Abigail M. Hale
1834 Isaac Chester, Jr.
1834 Frederick A. Tiffany
1834 Oliver M. Strong
1834 Hannah Howell
1834 Abigail Burnham
1834 Lucy Ann Saunders
1834 Adeline S. Spencer
1834 Elizabeth S. Hungerford
1834 Charity (Moseley) Willey
1834 Nancy L. Hungerford
1834 Deborah C. Hungerford
1834 Elenor Bogue
1834 Ursula Selden
1834 Jerusha Gates
1834 Thirza H. Phelps
1834 Andrew C. Phelps
1834 Catharine F. Spencer
1834 Amelia C. Warner
1835 Ann L. Comstock
1835 Israel D. Burnham
1836 Catharine M. Carrington *
1839 Lois C. Meigs *
1841 Olive Hungerford †
1841 Sarah S. Spencer
1842 Leonard S. Clark
1843 Electa G. (Moseley) Warren
1843 George A. Tiffany
1844 Elvira (Holmes) Howell *
1845 Azuba Chester
1846 John S. Wells
1846 Maria H. Wells
1846 Joseph Selden
1846 Phebe C. Selden*
1846 Samuel H. Selden
1846 Silas R. Holmes
1846 Edward C. Hungerford
1846 Norman Day
1846 Maria S. Holmes
1846 Sophia A. Hungerford
1846 Eliza P. Selden
1846 Mary E. Atwood
1846 Sarah M.[1] (Loper) Selden*
1846 Mary E. Loper
1847 William C. Spencer
1847 John W. Chester
1847 Maria B. Palmes
1847 Mary E. Warner
1848 Richard Lynde Selden
1850 Emily (Skinner) Hungerford

1851 Elizabeth Selden
1851 Mary W. Palmes
1852 Emily A. (Rose) Holmes * †
1852 Mary H. White *
1852 Harriet (Daniels) Brooks
1852 } Fanny Banning *
1854 } Selden W. Banning
1854 Edward R. White
1854 William E. Selden
1854 Joseph W. Hungerford
1854 Eliza (Strong) Warner
1854 Sarah M. (Day) Gates
1854 Phebe E. (Moseley) Warner
1854 Rhoda C. Comstock
1854 Alice C. Phelps
1854 Richard E. Hungerford
1854 Albert Day
1854 Parmelia Mack
1854 Maria (Gates) Comstock
1854 Semantha Wells
1854 Angeline Gardner
1854 Fanny Brockway
1854 } Rev. E. B. Hillard
1854 } Julia Hillard
1855 Joseph O. Warner
1855 } David Strong
1855 } Sarah W. Strong
1855 Fanny (Comstock) Warner
1855 Elizabeth Warner
1855 Esther Holmes
1857 Mary B. Spencer
1858 Almira C. White *
1858 Almon Day
1858 Lydia A. (Cone) Luther
1858 Eliza (Fordham) Rose *
1858 Phebe M. Rose *
1858 Adeline A. Rand
1858 Francis Edward Gates
1858 Mary E. Brockway
1858 Nancy Fox
1858 Dorcas H. W. Comstock
1860 Caroline S. B. Comstock
1860 Elizabeth C. (Warner) Selden *
1862 Elihu Geer *
1862 Eliza P. (Selden) Geer *
1863 Augusta (Brockway) Day
1864 Matilda (Day) Brockway
1866 Ellen F. (Sumner) Hungerford
1866 Sarah (Warner) Hungerford
1866 Caleb F. Rose
1866 } William J. Small
1866 } Abby Small
1866 Emma E. Burnham
1866 Andrew C. Phelps, Jr.
1866 Ellen S. Phelps
1866 Fanny (Phelps) Burnham
1866 Angeline R. (Loper) Edwards
1866 Sophronia Rose
Agnes Laird
1866 Josephine (Warner) Rose
1867 Francis Almira L. Brockway
1867 Annie M. Holmes
1867 Ella E. (Howell) Higgens
1867 Mary E. Luther
1867 Clarissa S. Warner
1867 Albert Stoddard
1868 Alby Tolles *
1869 Emma A. Hungerford *
1869 } Rev. D. W. Teller *
1869 } Emily S. Teller *
1869 Juliana (Selden) Spencer
1869 Laura (Comstock) Bates
1869 Grace (Comstock) Seymour
1869 John S. Hallock *
1869 Esther P. (Martyn) Clark
1869 Mary A. (Chester) Burnham
1869 Alice E. Clark
1869 Catharine I. Clark
1869 Rose E. (Burnham) Phelps
1869 William Sumner Hungerford
1870 Jane (Miner) Harrison
1870 George W. Squire
1870 Edwin C. Burnham
1870 Juliett (Platts) Brooks
1871 Emma A. Hallock
1871 Charles W. Harrison
1871 Charles W. Smith
1871 Abby Holmes *
1871 Nancy Holmes *
1871 Hattie Waterman
1871 Isabel V. Waldo *
1872 Elizabeth (Webster) Vaill
1872 Christiana (Sheldon) Bailey
1872 Mary A. (Spencer) Phelps
1872 Helon N. Gates
1873 Jane (Squire) Way
1873 Laura S. Hallock
1873 Maryett M. (Clark) Gates
1873 Henry P. Hallock
1873 Charles Day Gates
1873 Joseph S. Holmes
1875 } John F. Chase
1875 } Maria C. Chase *
1875 Sarah N. (Howell) Burnham
1875 Mary A. (Burnham) Robbins
1875 Lizzie Comstock
1875 Hattie (Clark) Egan
1875 Celia (Brockway) Comstock ‡
1876 Richard L. Selden, Jr.
1876 } Rev. Michael J. Callan *
1876 } Olive G. Callan *
1876 Ella Amelia Sheldon
1877 George Bogue
1877 Hiram F. Phelps
1877 James A. Bates * (Colonel)
1877 Henrietta Elizabeth Tolles

‡ The last name in the 1876 Manual.

1877 Flora (Brooks) Lucas
1877 Fanny (Mather) Dickinson
1877 Mary (Strong) Phelps
1879 Elizabeth L. (Foster) Mather
1879 Mary Ely Selden
1879 Elizabeth Canfield Selden
1879 Alvin Spencer Phelps
1879 Charles H. Rich
1879 Nancy J. (Cone) Rich
1879 Josephine G. Hart *
1879 Ada L. Hart *
1880 William E. Gates
1880 Anna Holmes
1880 Phebe E. (Holmes) Gates
1880 Sophronia Rose Holmes
1880 Bertha J. (Rich) Warner
1880 Anstis Brownell Spencer
1880 Hattie A. (Stark) Hotchkis
1880 Jennie Allison
1885 Ella M. (Day) Wilson *
1885 Maria Waite Selden
1885 Mary Willey Phelps
Ernest M. Phelps
1885 Sarah Gladwin
1885 Stephen Loper Selden
1887 Lillie Phelps *
1887 Rev. Frank P. Waters *
1887 Mary L. Waters *
1887 Nellie (Hungerford) Randall
1887 Henry S. Stark *
1887 Emeline (Williams) Stark *
1887 Clarence W. Hungerford
1887 Grace O. (Comstock) Mitchell
1887 Jennie M. (Harrison) Liotard
1887 Elizabeth M. (Gates) Sanford
1887 Ellen M. (Gates) Luther
1887 Carrie L. (Rich) Wilcox
1889 Ebenezer Brockway *
1890 Edward Carpenter Palmes
1890 Mary Elizabeth Palmes
1890 Christopher Waite Selden
1890 Fannie E. (Gates) Standish
1890 Mary A. Brockway
1890 Ida E. (Miller) O'Brien
1890 Virginia A. Stoddard
1890 Hannah Neilson
1890 E. Jennie E. Geer *
1890 Editha L. (Geer) Burr *
1890 Eliza Sophia Geer *
1890 Erskine Hart Geer
1890 Rev. George H. Burgess *
1890 Annie B. Burgess *
1891 Sarah L. Parker
1892 Sarah E. (Peck) Brockway †
1892 Rose M. Phelps
1893 Addie (Miner) Gates
1893 Nellie L. (Selden) Fowler
1893 Charles W. Demming
1893 Caroline (Miller) Bogue
1894 Amelia Waite Selden
1895 Rev. F. E. Dalzell *
1895 Lelia Dalzell *
1895 Minnie Burrows Geer
1895 Marion E. Hall
1895 Lillian P. Brockway
1896 Rev. F. C. H. Wendell
1896 Emily Wendell
1896 Mary Battiece
1897 Adelaide (Hall) Ely
1898 Rev. Robert M. French *
1899 Lottie (Prior) French *
1899 James M. Fowler
1900 Ernest W. Brockway
1901 Annie (Palmes) Thompson
1902 Emma B. (Helwig) Daniels
1903 Charles Peiser
1903 Marcella Peiser
1903 Mary J. (Keenan) Thompson
1903 William Hawthorne
1903 Carrie B. Hawthorne
1904 Elizabeth (Rose) Daniels
1907 Henry C. Parker
1907 Nellie (Chester) Parker
1907 Jennie M. Thompson
1908 Lee L. Brockway
1908 Belle (Phelps) Brockway
1908 Caroline Phelps
1908 Emeretta (Brockway) Miner
1908 Rev. Clarence Cady Lyon *
1908 Alice E. (Gould) Lyon *
1908 Sophronia (Peck) Colton *
1909 Charles E. Howell
1909 Herman Braunstetter *
1911 Inez (Papazoni) Braunstetter
1913 Frances Burrows Geer
1913 Maria Gates Sanford
1913 Marguerite Amanda Daniels
1913 Lillias Josephine Banning
1913 Harris Gates Luther
1913 Erskine Hart Geer, Jr.

Whole number, 640.

1911 Almon Day*
1911 Augusta B. Day*
1911 James M. Fowler *
1911 Nellie (Selden) Fowler *
1912 Charlotte (Bartman) Beebe*†
1912 Robert Blair*
1912 Isabel (Dalgitz) Blair *
1913 Gertrude W. Selden *

Officers of the Church, December 1st, 1913.

Minister.

CLARENCE C. LYON.

Deacons.

JOSEPH W. HUNGERFORD, HENRY C. PARKER.

Church Committee.

JOSEPH W. HUNGERFORD, HENRY C. PARKER,
ALMON DAY.

Clerk and Treasurer.

CHARLES H. RICH.

Sunday School Superintendent.

MRS. HERVEY M. LUTHER.

Prudential Committee.

CLARENCE C. LYON, JOSEPH W. HUNGERFORD,
HENRY C. PARKER, MISS ANNIE M. HOLMES,
ALMON DAY.

Auxiliary Organizations.

1. Sunday School.

The Sunday School was organized May 11th, 1828, under the ministry of Mr. Vaill. Seventeen teachers were chosen.

Names of the Teachers Appointed.

Elijah Day, Ansel Hungerford, Timothy Holmes, William D. Marks, Stephen Day, Elijah S. Comstock, Thomas Mosley, Richard E. Selden, Jr., Sarah Vaill, Julia Selden, Lucretia Holmes, Amanda Vaill, Nancy Holmes, Mary Ann Holmes, Mary Tiffany, Emeline Spencer and Sarah Comstock.

Officers for the Year 1913.

MRS. H. M. LUTHER, *Superintendent.*
MRS. SYDNEY DANIELS, *Assistant Superintendent.*
MISS LAURA A. COMSTOCK, *Sec'y., Treas. and Librarian.*

Report for 1912.

Number of scholars, officers and teachers, 73; collections, $33.06; birthday offering, $6.15; disbursements, $38.11.

The piano purchased by the Sunday School in 1910 was paid for in the spring of 1913.

The annual meeting of the Sunday School is held on the same afternoon as the annual meeting of the Church, the Tuesday after the first Monday of January.

2. The Young People's Society of Christian Endeavor.

The Young People's Society was organized in 1887, with thirteen active and twenty-five associate members.

Officers 1913.

Mrs. Sydney Daniels, *President.*
Mrs. H. M. Luther, *Vice President.*
Miss Annie Holmes, *Corresponding Secretary.*
Mrs. C. C. Sanford, *Recording Secretary.*
Miss Laura Comstock, *Treasurer.*
Mrs. Simpson, *Pianist.*
Miss Marguerite Daniels, *Asst. Pianist.*

Report of C. E. Society for 1912.

Number of active members, 16; number of associate members, 18; money received during the year, $15.69; disbursements, $15.04.

The Christian Endeavor meetings are held on Sunday evenings.

3. Ladies' Aid Society.

The object of this society is to aid the church and community. The present society was organized September 3d, 1896. Prior to this organization existed the Ladies' Sewing Society, formed many years ago. The Earnest Workers organized January 3d, 1878, was a continuation of the Sewing Society, and following this was the Parish Union. The Ladies' Aid Society in its present form is the outgrowth of these.

The present officers are:

Mrs. Nehemiah Daniels, *President.*
Mrs. H. M. Luther, *Vice President.*
Mrs. Sydney Daniels, *Secretary and Treasurer*

Members of the Church December 1st, 1913.

A * after a name denotes admission by letter. A † after a name denotes the person to be a widow. The names of husband and wife are enclosed in a bracket.

1846 Sarah (Loper) Selden †
1852 Emily A. (Rose) Holmes †
1854 Joseph W. Hungerford
1866 Sarah (Warner) Hungerford
1858 Francis E. Gates
1866 EllenF.(Sumner)Hungerford†
1860 Caroline S. (B.) Comstock †
1866 Caleb F. Rose
1866 Josephine (Warner) Rose
1866 Fanny (Phelps) (B.) Evans †
1866 AngelineR.(Loper)Edwards †
1867 Annie M. Holmes
1867 Clarrissa S. Warner
1869 Emma A. Hungerford
1877 Henrietta Elizabeth Tolles
1877 Mary (Strong) Phelps
1879 Charles H. Rich *
1879 N. Jane (Cone) Rich *
1880 Sophronia Rose Holmes
1880 Bertha I. (Rich) Warner
1885 Maria Waite Selden
1887 Grace O. (Comstock) Mitchell
1887 Elizabeth (Gates) Sanford
1887 Ellen M. (Gates) Luther
1890 Edward C. Palmes
1890 Mary E. Palmes
1890 Fanny E. (Gates) Standish
1890 Ida E. (Miller) O'Brien
1890 Erskine Hart Geer
1895 Minnie B. Geer *
1891 Sarah L. Parker
1892 Sarah E. (Peck) Brockway †
1893 Ada M.(Miner) Gates
1895 Lillian P. Brockway
1897 Adelaide (Hall) Ely
1900 Ernest W. Brockway
1901 Annie (Palmes) Thompson
1902 Emma (Helwig) Daniels
1903 Charles Peiser*
1903 Marcella Peiser
1903 Mary J. (Keenan) Thompson
1903 Carrie (Brockw'y) Hawthorne*†
1904 Elizabeth F. (Rose) Daniels
1907 Henry C. Parker *
1907 Nellie (Chester) Parker *
1907 Jennie M. (Thompson) Teller*
1908 Lee L. Brockway *
1908 Belle (Phelps) Brockway *
1908 Caroline Phelps
1908 Emeretta (Brockway) Miner
1908 Rev. Clarence C. Lyon *
1908 Alice Gould Lyon *
1909 Charles E. Howell
1909 Herman Braunstetter *
1911 Inez (Papazzoni) Braunstetter
1911 Almon Day *
1911 Augusta B. Day *
1911 James M. Fowler *
1911 Nellie (Selden) Fowler *
1912 Charlotte (Bartman) Beebe*†
1912 Robert Blair *
1912 Isabel (Dalgitz) Blair *
1913 Frances Burrows Geer
1913 Maria Gates Sanford
1913 Marguerite Amanda Daniels
1913 Lillias Josephine Banning
1913 Harris Gates Luther
1913 Erskine Hart Geer, Jr
1913 Gertrude W. Selden *

Whole number 69

Appendix.

1. Ministers, Members of this Church or Natives of this Parish.

GRINDAL RAWSON,
EDMUND GRINDAL RAWSON,
JOSEPH VAILL, JR., D. D.,
WILLIAM F. VAILL,
JOSEPH HARVEY, D. D.,
JAMES ELY,*
ELIAS B. HILLARD,
JOSEPH HENRY SELDEN, D. D.,
EDWARD GRIFFIN SELDEN,
DANIEL W. TELLER,
MICHAEL J. CALLAN,
FRANK P. WATERS,
GEORGE H. BURGESS, D. D.,
FINIS E. DALZELL,
F. C. H. WENDELL, PH. D.,
ROBERT M. FRENCH,
CLARENCE C. LYON.

*One of the first missionaries to the Sandwich Islands.

2. Natives of this Parish, Liberally or Professionally Educated.

DR. CHRISTOPHER HOLMES,1
DR. JOSEPH ROWLEY ANDREWS,
REV. JOSEPH HARVEY, D. D., Yale, 1808.
WILLIAM HUNGERFORD, L. L. D.,1a Yale, 1809.
HORATIO NELSON SPENCER, Yale, 1821.
JOSEPH HOLMES,2 Yale.
REV. JOSEPH VAILL, JR., D. D., Yale, 1811.
REV. WILLIAM F. VAILL, Yale, 1806.
ANDREW F WARNER, M. D.,3 Yale, 1812.
RICHARD WARNER, M. D.,4 Yale, 1817, Yale Medical School 1821.

1 One of the original members of the State Medical Society.

1a Studied law under the Hon. Matthew and ex-Governor Roger Griswold of Lyme, and with Eliphalet A. Bulkeley. Admitted to the Middlesex County Bar, 1812.

2 Died October 13, 1810, aged 19, "in the last year of his Collegiate life, much regretted by his classmates and all his friends."

3 Clerk of the Medical Society.

4 Succeeded his brother as clerk of the Medical Society. Silliman mentions him as "a discoverer of the localities of different minerals."

Hon. Richard Ely Selden, Yale, 1818.

Rev. James Ely.[5]

Judge Hiram Willey,[6] Wesleyan, 1839.

Samuel Hart Selden, Yale, 1848.

Samuel Selden Spencer, Yale, 1848.

Robert E. Day,[7] Yale, 1852; member Hartford County Bar; President of Security Company.

John Morgan, M. D.,[8] Yale Medical School, 1869.

William Sumner Hungerford,[9] Yale, 1875.

Rev. Joseph Henry Selden, D. D., Amherst, 1878.

Rev. Edward Griffin Selden, Yale, 1870.

Edward B. Morgan, M. D., Long Island Medical College, 1881; Yale, 1886.

Stephen Loper Selden, Harvard Law, 1884.

Ernest Lynde Selden, Yale, 1890.

Rev. Curtis M. Geer, 10 Graduated from Williams College in 1887, from the Hartford Theological Seminary in 1890, and received the degree of Master of Arts and Doctor of Philosophy from the University of Liepsig in 1894.

5 One of the first missionaries to the Sandwich Islands.

6 One of the early graduates of Wesleyan. Studied law under Eliphalet A. Bulkeley; admitted to the Middlesex County bar, 1841; represented New London in the General Assembly for two years; received the appointment of States Attorney for New London County, 1855; appointed District Attorney for the District of Connecticut by President Lincoln in 1861. Elected to the State Senate in 1859, and Mayor of New London in 1862; appointed Judge of the Probate Court, 1869; and the following year Judge of the Court of Common Pleas. Returned to East Haddam; was member of the General Assembly from that town in 1877.

7 Studied law under William Hungerford, Esq.

8 Connected with the New York Post Graduate Medical School, Hospital and New York Polyclinic, 1883–85. Member of the Massachusetts Medical Society and the American Medical Association. Inventor of "Morgan's Artificial Cornea."

9 School of Mining and Engineering, Freiburg, Saxony, Germany, 1876–77. Member of the American Institute of Mining Engineers. Member Son's of American Revolution. Died in Arlington, New Jersey, June 17, 1904.

10 Now Professor of Germanic and Western Church History, and Instructor in Ecclesiastical Polity, Hartford Theological Seminary.

3. Natives of this Parish Pursuing Collegiate Study.

Harris G. Luther, University of Maine.
Erkskine H. Geer, Jr., Storrs Agricultural College.

4. Noteworthy Natives or Residents of this Parish.

Gen. Elihu Geer,[11] Brigadier General, State Militia.
Hon. Zebulon Brockway,[11] Member New London County Bar; State Senator.

Zebulon Reed Brockway was born at the romantic Brockway's Ferry, Lyme, Conn., April 28th, 1827; and came with his parents to Hadlyme in 1836, where he spent the remaining years of his boyhood and early manhood. His prison service covers half a century. Beginning at the age of 21 at Wethersfield, he served as guard and clerk; assistant superintendent at Albany; as superintendent at Rochester and Detroit; acting in this same capacity in the New York State Reformatory at Elmira from the opening of this institution in 1876 to 1900. His foresight and untiring labors have enlarged the educational and industrial advantages of prison life. The establishment of the New York State Reformatory (the first one in the United States) was largely the result of his advanced ideals and benevolent service. He is regarded as a penologist of national and world-wide reputation.

Rev. Quillen H. Shinn said of him and his work, after meeting him personally and attending several of the National Prison Congresses, "He is the greatest reformer of the age; to look at him is a benediction."

Thomas M. Willey,[12] West Point Military Academy, 1868.

11 Mr. Geer and Mr. Brockway were born in Lyme; residents of Hadlyme for many years.

12 Birthplace, New London.

5. The Faithful Circle of King's Daughters.

Organized 1903. Object, to Promote Good Fellowship and to do Good in all ways.

Leader, Mrs. C. B. Hawthorne.
Vice Leader, Miss E. E. Griffin.
Secretary, Mrs. L. H. Banning.
Treasurer, Mrs. G. Lewis.

The Fifth Annual Conference of Middlesex County was held here June 19th, 1913.

6. List of Authorities, Congregational History and Principles.

The Genesis of the New England Churches — By Leonard Bacon, D. D.

The Pilgrim Fathers of New England and Their Puritan Successors — By John Brown, D. D.

Congregationalists in America — By A. E. Dunning, D. D.

The History of Congregationalism — By Prof. Williston Walker.

England and Holland of the Pilgrims — By Rev. Morton Dexter.

Democracy in the Church — By Rev. E. L. Heermance.

The Congregational Way — By George M. Boynton, D. D. A valuable hand-book.

Anglo-Saxon Congregationalism in the South — By F. E. Jenkins, D. D.

Congregational Manual and Rules of Order — By W. E. Barton, D. D.

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N. MANCHESTER,
INDIANA